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As our Redeemer Christ executes three offices: the office of a prophet, of a priest, and of a king.

(1) *As a prophet Christ reveals to us in his word and by his Spirit the will of God for our salvation.* Thus he causes us to know God (John 14:26).

(2) *As a priest Christ made himself an offering for us,* and as the Lamb of God he bore the sin of the world (II Cor. 5:21; I Cor. 15:22; Heb. 5:7-9; Rom. 4:25). He continues his priestly work in heaven where he makes continual intercession for his people (Heb. 2:17, 18; 4:15).

(3) *As a king Christ is our Master and Lord,* whom we must always obey. He also rules over all things; all authority and power having been given to him at his ascension. Thus he can and does cause all things to work together for the highest good of his subjects (Rom. 8:28).

V. The Reception of. Our reception of Christ by faith as our Redeemer, brings us into the family of God. "As many as received him, to them gave he the right to become children of God" (John 1:12).

(1) *This faith is not merely an intellectual belief of the teachings concerning Christ.*

(2) *It is the committing of the life to Christ as Saviour and Master* (Acts 16:31).

(3) *It necessarily involves repentance for our sins* (Acts 2:38). Unless one hates his sins as such, and means to renounce them, he cannot see any beauty in the Saviour from sin, that he should desire him and trust him.

(4) *It also involves the devotion of the life to Christ* in obedience as a living sacrifice.

VI. The Result of Receiving. Those who have been born anew by the Holy Spirit, and who have, in consequence, received Christ by faith are developed by the Spirit in the life of Christ.

VII. To be offered to the World. The gospel should be preached to all men (Mark 16:15), for

(1) *God wishes all to be saved* (I Tim. 2:4).

(2) *God has provided in Christ a free salvation,* ample for all and suited to all, if only they will take it.

VIII. The Possibility of Refusing. It is possible for men to refuse God's offer of salvation through Jesus Christ. Whoever does so has no one but himself to blame for the consequences of refusing (Heb. 2: 1-3).

LESSON VII

THE CHRISTIAN LIFE

Redemption is in order to the Christian life, and its resulting good works, which God "afore prepared that we should walk in them" (Eph. 2: 10).

THE CHRISTIAN LIFE

I. Its Necessity. We are redeemed in order that we may live a Christian life, a life of obedience and good works. A Christian has become a friend of God instead of an enemy. He has been changed into the image of Christ, and cannot but desire to do the things that Christ would have him do. He belongs to God, having been bought with a price, and should live to glorify God. He has been saved through him that he may live a holy life.

II. Its Sphere. The sphere of the Christian's life is threefold:—

(1) *He belongs to the kingdom of Christ,* having taken Christ as his Lord, and Christ being in him. He should do always those things that please his Master, and recognize in all events the authority of his King.

(2) *He belongs to the household of God.* He is God's child, and as such desires to render to his Father the honor and obedience of a true-hearted child.

(3) *He lives in communion with Christ.* Christ, the source of his life, lives in him, and the life that he lives is the Christ life.

III. Its Work. The work of the Christian life is threefold:—

(1) *As belonging to the kingdom of Christ,* it is to advance the interests of that kingdom in every way, to bring others to the sway of Christ.

(2) *As belonging to the household of God,* it is to take one's place in the church, among the company of Christ's friends, thus confessing one's self a Christian and a follower of the Master.

21CT
Miller

(Miller)

The Westminster Teacher Training Course

Edited by
J. R. MILLER, D. D.

SECOND YEAR

A Series of Forty Lessons, designed for use in Teacher Training Classes

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FOREWORD

This Training Course has been prepared in answer to an earnest desire among Sunday-school teachers themselves. They realize the great importance of their work and its responsibility and wish to know how they can do it better. The Course has been prepared with much thought and care. It is believed that it will guide teachers in obtaining a wider knowledge of the Bible, of the nature of their work, and of the best methods of teaching.

To-day, the wise father, desirous of giving his son the very best educational advantages, does not select a college in which there is one great teacher, to whom he sends his boy for the purpose of getting all that that one mighty instructor is able to impart. On the contrary, he chooses an institution in the faculty of which there are well-known specialists in their various departments, and places his son under their guidance. Wherefore? Because he knows that in these times of great increase in knowledge and of exact specialization, it is impossible for any one person to be prepared to be an excellent teacher in many things. Hence, instruction is sought at the hands of those who by special study have become masters in their own fields of investigation.

It would have been much easier for the Editor to have one person prepare this volume than for him to adopt the plan which he followed. This would not, however, have proved so helpful for the student. Instead of one writer six have given of their very best in the endeavor to make this text-book of the greatest value to the student. Each of these is an expert in his own particular line of study, who, after years of successful teaching, is qualified to offer that which will do the learner the most good. The number of writers will account for the differences in style and method in the various sections of the book. As a compensation, the student has the advantage of the personality of each writer as manifested in his lessons.

The time has long since passed when Bible students feared an antagonism between intellectuality and spirituality. The most in-

tellectual persons may be the most spiritual. On the other hand, no person dares belittle intellectual preparation on the part of the most spiritual teacher of the word. The command is explicit: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2: 15, A. R.). It is to help the sincere teacher to obey this command that this text-book has been prepared. It follows a companion volume. In these two manuals the student will be led in such lines of study as will enable him to know the Book and much connected with it; to know the pupil for whom the Book is intended; and, what is of supreme importance, to learn how to bring the Book to influence the everyday life of the pupil.

Of course, there must be work on the part of the student, but the necessity for this is reduced to the minimum by the writers, who present in an easily memorized form the very essence of the results of their studies.

A number of Churches have united in the preparation of this Course—The Presbyterian Churches North and South, the United Presbyterian Church, the Cumberland Presbyterian Church, and the Reformed Church in the United States. Representatives of all these Churches have aided in the preparation of this volume and the one which it follows.

This second volume of the course may be studied independently of the first volume or of any other work. It would be better, however, for the students to do the work outlined in volume one and then be better prepared for the study of volume two. The two are supplementary volumes, and, together, form a very comprehensive course of study for all Christians, and expressly for Sunday-school teachers and those preparing to teach.

SUGGESTIONS FOR STUDY

Wherever it is possible, it will be best to organize a class to pursue the Training Course. There is always an inspiration in numbers, and, as a rule, better work is done in a class than where the pupil studies alone.

Two classes may be formed in the average school. One may be composed of those actually in service as teachers or officers in the Sunday school. As these are likely to be very busy people, with but little spare time on their hands, instead of being called upon to do much outside study, their principal work should be in the class, in which the various lessons may be taken up in order and considered in a conversational way until their facts are grasped and their principles understood.

Another class may be made up of young people of the church and Sunday school who are not yet teachers in the latter. For such students the suggestion is made that they not only strive to understand the purport of the various lessons, but that they also *actually memorize the facts, truths, and principles* stated therein, as a foundation for future study. The student who masters this volume and the companion one, will have a fund of information and a knowledge of how to impart that information which will be extremely helpful when the actual work of teaching begins. The members of this second class should not be asked to teach until they have finished their course. Occasionally, if they are willing to do so, they will be greatly helped by acting as substitutes. However, such teaching must be voluntary and not under compulsion. Many teacher training classes have been broken up because the superintendent of the school insisted on the members thereof teaching before they were prepared to do so, and when they should be in the training class.

Where a class cannot be formed, individuals may study by themselves with great profit. If several individuals connected with a school would pursue the course by themselves, and meet occasionally for comparison and suggestions, it would be the plan next best to the class method.

Whatever the method of study pursued, too much cannot be written as to the value of thoroughness. The lessons are grouped into studies for a quarter. Only three terms' study are presented for the year. This is in order to allow one quarter to be free from study. The term may begin at any time. If, for any reason, the whole book cannot be taken in the year, one or two terms' study will be much better than none.

A word as to the teacher. The principal qualification for such a person is a high appreciation of the value of the work of the Sunday school. Where a trained teacher is available, so much the better, but where such a one cannot be found, that is no reason why a teacher training class should not be formed. One who really desires to be helpful, who will look to God for assistance, and who will keep just a little ahead of the members of the class will make an excellent teacher. There is no effort that will pay larger dividends for the kingdom of Christ than this work of training the future teachers of the word of God.

In places where the Interdenominational Sunday-School Association does not provide an examination on this text-book, our Board will furnish the examination questions, mark the papers, and grant certificates to all who get seventy per cent or over as the result of the examination. Those who obtain certificates for the two years' courses will be awarded a Teacher's Diploma. For further particulars concerning these or any other matters connected with the course, address

TEACHER TRAINING DEPARTMENT,
BOARD OF PUBLICATION,
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Second Year

FIRST TERM—PART I

SEVEN LESSONS ON THE BOOKS OF THE NEW TESTAMENT

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II. The Gospel According to John.
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VI. The General Epistles.
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LESSON I

THE SYNOPTIC GOSPELS

Notes

1. We shall group our studies of the New Testament writings according to the well-known alliterative series of questions, each of which begins with the letter W, namely,

WHEN?
WHERE?
WHOM? **(BY AND FOR)**
WHAT?
WHY?

2. The word "gospel" is the nearest equivalent for the Greek term *evangelion,* and means "good news." While there are four gospels, or, better, one gospel from four standpoints, three of them are usually grouped together and called the Synoptic Gospels. Synoptic means "seeing together," and recalls the fact that these writings report the same things and truths.

3. In our studies concerning the when and where of composition, we must never forget that in many of the New Testament writings there is nothing to indicate either the time or the place of composition. This is largely a matter of tradition. The dates and places that we give are those accepted by many scholars.

I. When and where written? Professor Bennett sums up the conclusions of conservative scholarship as follows: "We have no precise information as to the dates of the Synoptic Gospels, but the evidence enables us to fix the time of their composition within comparatively narrow limits, between A. D. 50-120." The following dates are approximate. Scholars are not agreed as to the place of composition of the three accounts of the life of Jesus.

Matthew	**A. D. 60 to 70**	**Judæa (?)**
Mark	**A. D. 65 to 68**	**Italy,** probably in Rome
Luke	**A. D. 58 to 65**	**Place unknown**

II. By whom written?

(1) **Matthew** the son of Alphæus, known as Levi, a Hebrew, was a tax-gatherer (*i. e.*, a publican,) who became a disciple and afterwards an apostle of Jesus. See Matt. 9:9; Luke 5:29.

(2) **Mark,** known as John Mark, the son of an influential and perhaps wealthy woman of Jerusalem, was a disciple who became an evangelist but was not an apostle. He wrote as the interpreter of Peter. See Acts 12: 12; 13:5, 13.

(3) **Luke,** known as "the beloved physician," not a Jew, as Matthew and Mark were, was a native of Antioch. He was not an apostle, but, as the friend and companion of Paul, he was an evangelist. He was not an eyewitness of the events which he recorded. See Luke 1:2; Acts 16:10; 21:15.

III. For whom written?

(1) **Matthew** was written for the **Jews.** In this Gospel we find sixty-five citations from the Old Testament.

(2) **Mark** was written for the **Romans** and other Gentile readers. Several Latin terms are used in the book, and an appeal is made to the Roman's love of power.

(3) **Luke** wrote for the **Greeks.** "He has a clear and smooth Greek style, and presents that view of Christ adapted to the Greek mind."

IV. What?

(1) **Matthew** was written first in Hebrew, then in Greek. It contains especially the **discourses** of Christ and presents his life from various standpoints.

(2) **Mark** is claimed by many scholars to be the oldest of the Gospels. It sets forth Jesus as manifesting God in his life, and presents him as working wonders by the power of God. It deals principally with the **works** of Jesus. "Clearly this is the gospel of the ministry of Christ."

(3) **Luke** presents Jesus so as to show him as the ideal man, the Son of man rather than the Son of God, the Saviour of both Jew and Gentile, and his kingdom as a universal one. Hence it sets forth the human **life of Christ** more completely than do the other Gospels.

V. Why written?

(1) **Matthew** was written **to show the fulfillment of Old Testament prophecy** in the person of Jesus Christ, who was the predicted Messiah of the Jews.

(2) **Mark** was written to prove that the man called **Jesus** of Nazareth **is the Son of God** whose kingdom is not only one of power, but one all powerful and everlasting.

(3) **Luke** was written **to present Christ as the perfect man,** divine, and yet so intensely human as to be interested in all that concerns man, and able to help him at all points.

HINTS

1. Review Lessons I and III of the first term of the first year, so as to keep in mind where the New Testament books belong in our bird's-eye view of the Bible.

2. It will be helpful for the student to become acquainted with the history of Israel from the time of Malachi to the time of Matthew.

3. A very profitable plan is to read one of the Gospels through at a sitting, so as to get a comprehensive idea of its purpose, plan, and scope.

4. In every case look up the Scripture references.

LESSON II

THE GOSPEL ACCORDING TO JOHN

Notes

1. It will be well for the teacher to distinguish between John the Baptist and our author. We have no writings of the former; of the latter we have, in addition to this Gospel, the three Johannean Epistles and the book of the Revelation.

2. Because the Fourth Gospel is considered by itself, it must not be supposed that it is not in harmony with the Synoptics. It was written to supplement them, and there is substantial agreement between them and it.

I. When and where written? **John** was written much later than the other Gospels, about **A. D. 90,** at **Ephesus,** from which city the author exercised, for more than thirty years, the oversight of the churches of Asia Minor.

II. By whom written? John, the son of Zebedee and Salome, the brother of James, was probably a cousin of Jesus. He was first a disciple of John the Baptist and then of Jesus. He became an apostle, afterwards a bishop. He is known as John the Beloved. See Mark 14:33; Luke 8:51; John 3:23; 19:27.

III. For whom written? For Christians; for those who were supposed to know the facts in the life of Jesus, and who wished to develop in spiritual life, this wondrous story of the Christ was penned by the one who seems to have known him best and to have been most sensitive to his teaching.

IV. What? It contains principally the **conversations** of Jesus, although miracles not recorded elsewhere are detailed. This is the testimony of the late Professor Philip Schaff to this unique book: "The Gospel of John is the Gospel of gospels. It is the most remarkable, as well as the most important, literary production ever composed. . . . It is a marvel even in the marvelous Book of books. It is the most spiritual and ideal of gospels. It brings us, as it were, into the immediate presence of Jesus. It gives us the clearest view of his incarnate divinity and his perfect humanity."

This book has been recommended to three diverse classes of persons:—

Beginners in the Christian life.

Those seeking the highest spiritual development.

Students of methods of work. Jesus was a Master of Pedagogy. In this Gospel we may study his methods of approaching and instructing individuals. See ch. 4:5-30.

V. Why written? Unlike the Synoptic Gospels, this one itself declares the purpose for which it was written: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (ch. 20:30, 31). These two verses should be memorized by every Bible-student.

HINTS

It will be very helpful to get clearly in mind a condensed outline of the life of Jesus; this may be memorized easily by arranging it thus:—

THE PREPARATION FOR WORK
PUBLIC MINISTRY
POST-RESURRECTION PERIOD

The preparation period lasted until Jesus was thirty years of age, and no one was ever better qualified for the service that he was to perform.

Jesus' public ministry lasted about three years and has been divided as follows:—

1. The Year of Retirement.
2. The Year of Popularity.
3. The Year of Opposition; this includes the Week of Passion and the Day of Crucifixion, the most important day in the world's history.

From the Resurrection to the Ascension a period of forty days elapsed.

Read the Fourth Gospel for the purpose of endeavoring to put the various chapters into their proper places in the above outline.

LESSON III

THE ACTS OF THE APOSTLES

Note

Attention has been called to the fact that this book is really a record of the acts of the ascended Christ working through his apostles on earth.

I. When and where written? It is impossible to fix the exact date; probably somewhere **between A. D. 63 and A. D. 66,** at **Rome,** where Luke resided for a number of years.

II. By whom written? The Acts was written by **Luke** (see Lesson I). Some scholars think that Luke was converted through Paul's preaching at Troas, whence he went with the great apostle, with whom he journeyed to Rome, with whom he was shipwrecked, and whom he visited during his imprisonment.

III. For whom written? For the **early Christians,** that they might have a trustworthy account of the missionary labors of the apostles.

IV. What? It is a continuation of the third Gospel and contains **the history of Christianity from the ascension of Christ until its establishment among the Gentiles.** The keynote of the book is found in Acts 1:8: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."

V. Why written? It was written to narrate the history of the establishment, growth, and development of the early Christian church, as the work of the Holy Spirit, who operated through the apostles.

HINTS

1. The book of the Acts is divided into four parts, three of which give us in an easily remembered form the history of the early church:—

1—The Introduction.

2—The Church in Judæa.

3—The Church in Transition.

4—The Church among the Gentiles.

2. The following summary of the life of Paul is from Davis's Dictionary of the Bible. The student who memorizes it will have a background of history that will be exceedingly helpful.

Death, resurrection, and ascension of Christ	A. D. 30
Conversion of Paul	A. D. 35 (?)
First subsequent visit to Jerusalem	A. D. 37
Paul at Tarsus	A. D. 37-43
Visit to Jerusalem with the gifts from Antioch	A. D. 44
First missionary journey	A. D. 46-48 (?)
Council at Jerusalem	A. D. 50
Second missionary journey	A. D. 51-53
Third missionary journey	A. D. 54-58
Arrest	A. D. 58
Imprisonment in Cæsarea	A. D. 58-60
Accession of Festus	A. D. 60
Paul arrives at Rome	A. D. 61
Release from first Roman imprisonment	A. D. 63
Death of Paul	A. D. 67

3. After studying the next lesson write the names of the various Pauline Epistles in their proper places in this historical table.

4. Note that in the earlier part of the Acts, Peter is the chief figure, but that in the latter part, Paul comes into prominence.

LESSON IV

THE PAULINE EPISTLES

Under this heading we group the thirteen epistles or letters written by Paul. The Epistle to the Hebrews is considered in Lesson VII.

I. When and where written?

I Thessalonians	**A. D. 52**	**Corinth**
II Thessalonians	**A. D. 53**	**Corinth**
I Corinthians	**A. D. 57**	**Ephesus**
II Corinthians	**A. D. 57**	**Macedonia**
Galatians	**A. D. 57**	**Corinth**
Romans	**A. D. 58**	**Corinth**
Ephesians	**A. D. 62**	**Rome**
Philippians	**A. D. 62**	**Rome**
Colossians	**A. D. 63**	**Rome**
Philemon	**A. D. 63**	**Rome**
I Timothy	**A. D. 65**	**Macedonia (?)**
Titus	**A. D. 65**	**Macedonia (?)**
II Timothy	**A. D. 67**	**Rome**

The above dates are those accepted by many scholars. It is not easy to say exactly when some of the epistles were written, for the text itself gives no dates, and only in some cases gives hints as to the place of writing.

II. By whom written? These thirteen letters were all written by **Paul**, the great apostle to the Gentiles, and are therefore known as **the Pauline Epistles.**

III. For whom written? In every case the title of the epistle indicates for whom it was intended. We may recall the names of the places which Paul visited and in which he labored by associating with them the names of the letters which he wrote to those places. (Locate these places on the map.)

I and II Thessalonians were written to the church at Thessalonica.

I and II Corinthians were written to the church at Corinth.

Galatians was written to the churches of Galatia.

Romans was written to the Christians at Rome.

Ephesians was written to the churches of Proconsular Asia.

Philippians was written to the church at Philippi.

Colossians was written to the church at Colossæ.

Philemon was written to a wealthy Christian of Colossæ.

I and II Timothy were written to Timothy, the companion and helper of Paul.

Titus was written to Titus, who was a messenger and helper of Paul.

These last named three letters are called **Pastoral Epistles** because they define the qualifications and explain the duties of pastors of churches.

Philemon is the only strictly private letter of Paul that has been preserved. Brief as it is, it is a remarkable epistle.

From the intellectual standpoint, the Epistle to the Romans has been called the apostle's masterpiece; from the theological standpoint it is the most important of all the epistles.

IV. What? While all the epistles of Paul exalt Jesus Christ, proclaim salvation through him and insist on a godly life on the part of the believer, each one deals with some especial phase of Christian belief or practice. It will be very profitable to learn the dominant teaching of each book, so as to be able not only to read the book intelligently but also to understand its various references.

NAME	CHIEF TEACHING
I Thessalonians	The second coming of Christ.
II Thessalonians	The second coming of Christ.
I Corinthians	The supremacy of Christ over all sects, and the believer's relation to him.
II Corinthians	A vindication of Paul's apostolic authority and personal character.
Galatians	Justification by faith in Christ and not by works of the law.
Romans	Justification by faith and not by works.

Ephesians	The spiritual unity of believers in Jesus Christ who is the Head of the universe.
Philippians	The doctrine of the person of Christ. See ch. 2: 5-12.
Colossians	The believer's relation to Jesus Christ, the Head of the Church.
I Timothy	Qualifications and duties of church officers.
II Timothy	Duties of Christians under trials and temptations.
Titus	Instructions to Christian ministers.
Philemon	The brotherhood of man.

LESSON V

THE PAULINE EPISTLES (Concluded)

V. Why written?

I and II Thessalonians.—To rectify mistakes concerning the second coming of Christ and to strengthen Christians in their faith.

I Corinthians.—To show the foolishness of dissensions in the Christian church and to define the attitude of Christians to the customs of the world.

II Corinthians.—To explain Paul's personal feelings concerning several matters that were troubling the Corinthian church.

Galatians.—To prove that Christians are in Christ free from the law because he has fulfilled the law, but that while there is liberty in Christ there is no license to do wrong.

Romans.—To prove that all men are guilty before God, that all need a Saviour, that Jesus Christ died for all and that salvation is by faith in him.

Ephesians.—To emphasize the new relationship between God and the believer, and to show that the relationship of Christ to the church is that of husband to wife, and of parent to child.

Philippians.—To thank the Philippians for their gifts, and at the same time to show how the knowledge of the truth was spreading in Rome, and to make some brief statements concerning Christian belief and practice.

Colossians.—To present to believers their real standing in Christ, who has secured a full redemption and who, therefore, ought to be obeyed and followed in all the affairs of life.

Philemon.—To request from Philemon, Paul's friend, a kindly reception for the latter's runaway slave Onesimus who had been converted in Rome.

I Timothy.—To warn Timothy against false teachers and to instruct him in reference to public worship, the qualifications of church officers, and the government of the church.

Titus.—To instruct Titus concerning the proper discharge of his duties as a minister of Jesus Christ.

II Timothy.—To encourage Timothy in his conduct as a Christian and to exhort him as a preacher of the word.

HINTS

1. Review the last lesson preparatory to studying this one.

2. Read each epistle through at one sitting, just as you would read a letter from a friend.

3. Make a brief analysis of the contents of each epistle. For example, here is one of First Corinthians given by Professor John D. Davis.

Chapter 1:1-9 contains the introductory salutation. Then follows this outline:—

1—The division of the church (ch. 1:10 to 4:21).

2—The duty of exercising and honoring church discipline (chs. 5, 6).

3—Directions on the subject of marriage and divorce (ch. 7).

4—Directions concerning practical questions arising from contact with heathen society (ch. 8 to 11:1).

5—Warnings against certain abuses in public worship (ch. 11:2-34).

6—Directions concerning miraculous gifts (chs. 12 to 14).

7—Instruction concerning the doctrine of the resurrection of the dead (ch. 15).

8—Directions about the collections, and concluding remarks (ch. 16).

LESSON VI

THE GENERAL EPISTLES

Notes

1. The adjective "general" has been prefixed to the names of seven of the letters, which form part of the New Testament, because they were not addressed to any particular church, but were intended for universal use. The term "catholic," in the sense of universal, is also applied to them.

2. Note that the third epistle of John is addressed to an individual.

3. All the dates given below are approximate. There is no method according to which the exact time of composition may be determined with any certainty.

I. When and where written?

James	A. D. 45 (?)	Jerusalem
I Peter	A. D. 64	Babylon or Rome (?)
II Peter	A. D. 67	Babylon or Rome (?)
I John	A. D. 90	Ephesus
II John	A. D. 90	Ephesus
III John	A. D. 90	Ephesus
Jude	A. D. 70-90 (?)	Jerusalem or Proconsular Asia

II. By whom written? The seven general epistles were written by four writers, each letter bearing the name or a description of its author. It is well to keep in mind who these men were.

James, the brother of our Lord, who did not believe in him until after the Ascension, was the head of the church at Jerusalem. He early suffered martyrdom. See Acts 15:13-29; I Cor. 15:7; Gal. 1:19; 2:9.

Peter, called **Simon,** was one of the apostles. He was the most active of the Twelve, and, with James and John, belonged to the innermost circle of the followers of the Master.

John was **the Beloved Disciple,** one of the Twelve, and the author of the Fourth Gospel and the Revelation, as well as of three epistles. He was the apostle who most clearly appreciated the spiritual side of the Lord's teaching and labor.

Jude was a **brother of Jesus** and of James (Matt. 13:55; Mark 6:3). Concerning him very little is known. See his description of himself in v. 1.

III. For whom written?

James wrote to **"the twelve tribes** which are of the Dispersion," that is, to Jewish Christians everywhere.

Peter addressed his first epistle "to **the strangers** scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," that is, to the Christian converts in Asia Minor.

II Peter is addressed to **Christians generally,** but it was written to the Christians of Asia Minor. See ch. 3:1.

I John is not addressed to any person or church. It was probably written to the Christians of the Roman Province of Asia, in which were situated the "seven churches."

II John is addressed to **"the elect lady and her children,"** which probably means a church and the members thereof. The church may have been the one at Jerusalem. Verse 13 would then refer to the church at Ephesus.

III John was written to **Gaius,** who remains unidentified. He was a faithful and liberal member of the church (vs. 1-6).

Jude was written to **Jewish Christians,** evidently Christians in Palestine, but not to any particular church.

IV. What?

James is called **"the gospel of good works"** because it emphasizes the practical side of Christianity as over against the theoretical or purely doctrinal.

I Peter shows Christians **how to suffer** and live as worthy followers of him who "suffered for us, leaving us an example. . . . Who, when he was reviled, reviled not again."

II Peter warns Christians against **false teachers,** and indicates how they should conduct themselves in the sight of God, and in their relation to the world.

I John gives us the apostle's conception of **who Jesus Christ is,** and of what should be the believer's relation to him, who should be the object of our faith, and by whom Christians have fellowship with God and with one another.

II John is a personal letter in which there is a **warning** against false teaching and a commendation of love for one another and of obedience to Christ.

III John commends Gaius for his kindness and hospitality, and **denounces** Diotrephes for his self-seeking.

Jude is an exhortation to Christians "to contend earnestly for **the faith** which was once for all delivered unto the saints."

V. Why written?

James was written to show the uselessness of professing faith in Christ while refusing, or failing, to follow his teaching in reference to doing good.

I Peter was penned in order to show the early Christians how to endure the trials and sufferings through which they were passing, and to encourage them to be more Christlike.

II Peter was written because false teachers would come into the church. Peter would have Christians "mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." See ch. 3:2.

I John tells us plainly why the epistle was written. Memorize the thirteenth verse of chapter five.

II John was written to inculcate love for one another.

III John was written to express the apostle's commendation of Gaius.

Jude was written because there was danger of the Christians of his time giving up their faith under the influence of false teachers.

HINTS

1. It will be a very great help in the study and understanding of these epistles to know something of the history of the times in which they were written.

2. Read each epistle at a sitting, endeavoring to put yourself in imagination in the place of those to whom it was written.

LESSON VII

HEBREWS AND THE REVELATION

Note

There is no connection between these two books. They are grouped here merely for convenience.

HEBREWS

I. When and where written? Some time **before** the destruction of Jerusalem in **A. D. 70.** See ch. 9:6, 7; 10:1. It is not known where it was written.

II. By whom written? This question has not yet been answered satisfactorily. Barnabas, Clement of Rome, Luke, Paul, and Apollos have all been credited with the writing of the epistle. Apollos is considered now by many to be the author.

III. For whom written? For **believing Hebrews,** that is, for Jewish Christians. Whether any particular class or community of Hebrews was addressed is an unsettled question. They most likely lived in many places, such as Jerusalem, Ephesus, Corinth, Rome, and Alexandria.

IV. What? An argument to prove the preëminence of the religion of Christ over the religion of Moses. Christ is superior to angels, to prophets, to Moses, to Joshua, to Aaron, and to the Levitical priesthood. The first part (ch. 1 to 10:18) is mainly of an argumentative character; the second parts (ch. 10:19 to ch. 13) is chiefly practical.

V. Why written? To help Christians choose between Moses and Christ, and to encourage them to be steadfast in their allegiance to the latter.

HINTS

1. The references in this epistle cannot be understood without a knowledge of the Old Testament and especially of the Pentateuch. This is one of the facts that emphasize the necessity for a familiarity with the Bible as a whole, if one is to derive the most good from any of its parts.

2. As a help to the study of the book the following summary of its contents is given in the Oxford Helps to the Study of the Bible:

(1) The *exceptional* ministration of angels is superseded by the *continuous* ministration of the God-man.

(2) The *legislative* ministration of Moses is perfected by the *divine* Lawgiver.

(3) The *typical* sacrifice of the high priest is replaced by a *real* sacrifice of a higher order.

(4) The *indirect* communion with God is supplanted by the *direct* union of God and man in Christ, and the communion of the Head with his Body, the Church.

THE REVELATION

Note

The term **Apocalypse,** which is so frequently applied to this book is simply the Greek expression which may be translated by our English word **Revelation,** which means "the unveiling" or "uncovering."

I. When and where written? About **A. D. 95** on the **Isle of Patmos** in the Ægean Sea, whither the Beloved Disciple had been exiled "for the word of God, and for the testimony of Jesus." See chs. 1 to 9.

II. By whom written? By **John,** the author of the Fourth Gospel and of three epistles. The term "divine," which is added to his name in the title, has the meaning of minister. See Lessons II and VI.

III. For whom written? It is addressed "to the **seven churches** which are in Asia"; that is, Proconsular Asia. See ch. 1:4. It is evidently meant for the church at large.

IV. What? Dr. Schaff says: "It unrolls a sublime panorama of Christ's victorious march through the world's history till the appearance of the new heaven and the new earth, when the aim of creation and redemption shall be fully realized."

V. Why written? To encourage and comfort all those who are waiting for the coming of their Lord Jesus.

It "has many of the characteristics of the Book of Daniel." Both books consist largely of prophecy couched in the language of symbolism. Farrar gives the following summary of its contents:—

"After the prologue, which occupies the first eight verses, there follow seven sections:—

"(1) The letters to the seven churches.

"(2) The seven seals.

"(3) The seven trumpets.

"(4) The seven mystic figures.

"(5) The seven vials.

"(6) The doom of the foes of Christ.

"(7) The blessed consummation."

HINT

As many scholars have devoted much time and thought to the study of this book without being able to understand the meaning of parts of it, the sensible course for the student to pursue is to accept those sections whose meaning is clear and await further light on the obscure portions.

REVIEW

The importance of the seven lessons we have just studied cannot be overestimated for the student who is, or expects to be, a teacher of the Bible. In order that there may be a usable familiarity with the contents of these lessons the following review is suggested:—

1. Memorize the names of the various books of the New Testament in the order in which they are printed in our Bible.

2. Memorize these names with the dates (whether known or approximated) of composition, in chronological order.

3. Practice turning to the various books until there is no difficulty in readily finding any one of them.

4. Write out in your own language the principal thought or teaching of each book. This is given in answer to the question "WHAT?" in the various lessons.

5. Be able to state in your own language the reason for writing each of the books. This is given in answer to the question "WHY WRITTEN?"

6. Study the historical outlines (Lessons II and III) until you know the principal facts connected with the life of Jesus and his apostles.

7. Get some friend to question you about the books of the New Testament, and endeavor to answer as many of the questions as possible, from what you have learned in these lessons.

FIRST TERM—PART II

SIX LESSONS ON CHURCH HISTORY

Lesson VIII. The Early Church.
IX. Mediæval Church History.
X. The Reformation.
XI. Luther—Calvin—Knox.
XII. Presbyterian Church History.
XIII. Presbyterian Church History (Concluded).

LESSON VIII

THE EARLY CHURCH

Introductory

A distinction is made between the visible and the invisible church. The latter consists of all true believers in Christ, the former of professed believers as organized into an institution. Church history necessarily deals with the visible church.

The purpose of the Christian church is to preserve and transmit the teachings of Christ and to promote his spiritual kingdom by bringing men into conformity with his character.

The history of the church is the story of its extension, its methods, its doctrines, and its effect on the lives of men.

The real progress of the church must be judged by its success in bringing men into lives of conformity with the teachings and life of Christ.

THE EARLY CHURCH FROM THE ASCENSION TO A. D. 590

I. First Period—The Apostolic Age; the Ascension to A. D. 100.

(1) *Extension.* The church grew mainly through missionary journeys, such as those of Peter and Paul, and the dispersion of believers because of persecution and commercial journeys. Small communities of Christians were formed in most of the towns of the Roman empire. The persecution was first by the Jews, and later by the Gentiles.

(2) *Life and Worship.* At first the church, being composed mainly of Jews, was not formally separated from Jewish religious worship in the synagogues, but distinguished by Christian baptism, a belief in the resurrection of Christ, household gatherings for prayer and the observance of the Lord's Supper. The first separate organization was established among the Gentiles at Antioch. Elders (presbyters) and deacons were chosen for the government of the churches.

(3) *Doctrine.* The teachings of Jesus were accepted by the Christians. Doctrinal conflict was with the Judaizers, who held that Christians should conform to Jewish rites.

(4) *The destruction of the temple* at Jerusalem, by Titus, in A. D. 70, promoted the consolidation of the Jewish and Gentile sections of the Christian church.

II. Second Period—John to Constantine; A. D. 100-311.

(1) *Extension.* Persecution was the principal cause of the extension of the church during this period. The conflict with paganism was the distinguishing mark. Christianity spread, with Asia Minor as a center, east to Mesopotamia and Persia, west to Gaul, south to Egypt, and into Britain.

(2) *Doctrine.* The church entered upon a period of conflicts with heresies, the most important being Gnosticism, Ebionism, Manicheism, and Neoplatonism.

(3) *Life and worship.* The worship of the church was simple, consisting of Scripture-reading, prayer, psalm-singing, and preaching. Ritualism began to develop, and the simple rite of baptism became an elaborate ceremony. In the main, the Christians lived lives of purity and truth; the spirit of brotherly love, without any class distinctions, being characteristic.

Christian monasticism originated with Anthony, about A. D. 300.

(4) *The persecutions.* During this period Christians were regarded by non-Christians as a fanatical, superstitious sect. Because they hated the idolatrous and corrupt society of their times, held aloof from political and social interests, and spoke of Christ as King, they were looked upon as haters of mankind and traitors to the government. Consequently, the whole period was one of conflict with the Roman government, during which the Christians suffered cruel persecution. The bitterest persecution occurred under the emperors Domitian (81-96), Decius (249-251), and Diocletian (303).

(5) *Organization.* The development of a centralized organization in the church was very gradual. At first the collective church had no distinct organization. It was made up of a large number of congregations, each of which had chosen overseers (variously known as "bishops," "presbyters," or "elders") to perform certain functions, such as leading in worship. Probably the elders performed this service in rotation. Gradually, because he was especially fitted for the task, one of the elders came to be known as president of the congregation. More and more the conduct of worship was

committed to his hands, until he became virtually the pastor or bishop. As new congregations were formed from the older ones, the pastor of the mother church quite naturally exercised oversight over the daughter. So it came to pass that the bishops residing in the larger towns came to have oversight of adjoining districts. In the course of time these bishops in the older and stronger churches were known as archbishops or metropolitans. As Rome was the leading city, and its Christian church the most influential organization, the bishop of Rome came in time to be recognized as a personage of high rank, and was spoken of as the father (*papa*) of the Christian church. By this natural process, the bishop of Rome was developed into the pope or head of the holy church.

(6) *The apostolic fathers* is a term applied to men of this period who are supposed to have had personal acquaintance with the apostles; the most eminent were Clement of Rome, Ignatius, and Polycarp. Other prominent church fathers were Justin Martyr, Theophilus, Irenæus, Origen, Tertullian, and Cyprian.

III. Third Period—Constantine to Gregory the Great; A. D. 312-590.

(1) *Extension.* Under Constantine, Christianity was recognized as a legal religion and enjoyed the protection of the civil powers. Many privileges were granted to the church and it grew rapidly in numbers, wealth, and power, but lost in purity and spirituality. The real growth of Christianity was through the conversion of many of the barbarian hordes who began to overrun the Roman empire during this period. Through these invaders Christian teaching was carried to Germany and France; and St. Patrick (died 493) led in the evangelization of Ireland. Under Justinian (527-565) all subjects of Rome were ordered to profess Christianity, or suffer exile.

(2) *Doctrine.* This period was agitated by doctrinal controversies. Five ecumenical councils were held, the first at Nicæa, 325. Here, Athanasius leading, the teachings of Arius and the Arians were rejected, and it was affirmed, in the Nicene creed, that Christ is of one substance with the Father, "begotten, not made." The other general councils settled other questions relating to the personality of Christ, and that of Ephesus (431) condemned the teachings of Pelagius. This was the era of great theologians,

Augustine (354-430) being the greatest. There were two schools of thought: the Latin, or Western, which dealt with practical subjects, Jerome being its greatest exponent; the Greek, or Eastern, which was more concerned with speculative theology, the greatest Greek "father" being Chrysostom. These two schools laid the foundation for the ultimate separation between the Eastern, or Greek, and the Western, or Roman, churches.

(3) *Christian life and worship.* As the Christian religion had become popular and safe, many merely nominal Christians became members of the church. Ambition and hypocrisy prevailed extensively. However, there were many sincere Christians, and the sin in the church, as in the world, led to the further development of monasticism. The great Benedictine order, or brotherhood, was established at Mt. Casino in 529. The celibacy of the clergy began to be taught and practiced. Worship became more elaborate in form; various festivals were observed; the spirits of martyrs came to be looked upon as having power to intercede for the living, and, as a natural consequence, places where they had lived, relics, and tombs were considered sacred; religious pilgrimages and a practical worship of saints resulted.

LESSON IX

MEDIÆVAL CHURCH HISTORY

The term "Middle Ages" is applied to a somewhat indefinite period of time, beginning according to different authors as early as Constantine or as late as Gregory I., A. D. 590. Mediæval Church History may be divided into three periods:—

I. First Period—Gregory the Great to Gregory VII.; A. D. 590-1073.

(1) *The rise of Mohammedanism,* which dates from the "Hegira," Mohammed's flight to Medina in A. D. 622, brought to the front a new force with which the church had to contend. Before the close of the century Arabia, Syria, Egypt, Persia, and North Africa had rejected Christianity and accepted the Koran as their sacred book, while Spain and southern Gaul were occupied by Mohammedan armies. The progress of the Saracens was arrested by a great battle at Tours, where Charles Martel defeated them in A. D. 732, and Europe was preserved to Christianity.

(2) *The missionary zeal of Gregory the Great,* a Benedictine monk who had become Pope, was remarkable. He founded the Anglo-Saxon Church, from which went forth Boniface, the Apostle of Germany, the greatest missionary of his time. Columba and Columbanus founded churches in Scotland, Burgundy, and Switzerland.

(3) *The crowning of Charlemagne.* Charlemagne, in 800, was crowned by the Pope as Emperor of the Holy Roman Empire, which for three centuries had been but a name. The new emperor considered himself the "Defender of the Church," and proceeded to extend its sway and overthrow its enemies by military conquest.

(4) *The schism between the East and West.* For years there had been differences between the Eastern and Western branches of the church, the one with its bishop at Rome, the other at Constantinople. Each bishop claimed supreme authority. From political and doctrinal causes the differences became greater, culminating in 1054 in the complete separation of the two churches. This is known as the schism between the East and the West.

II. The Second Period—Gregory VII. to Boniface VIII.; A. D. 1073-1303.

The period beginning with the Pontificate of Hildebrand, Gregory VII., marks the meridian of papal power, the brightest era of the Middle Ages.

(1) *Hildebrand's reformation.* Hildebrand, a great reformer, contended against the gross immorality which prevailed in the church. Priests were disciplined or deposed and the long-used custom by which bishops and other clergy were appointed by and under the patronage of secular princes was to a large extent overthrown. He practically freed the church from all state control, brought Henry VI. to acknowledge the supremacy of the Pope, and enforced the rule demanding the celibacy of the clergy.

(2) *The interdict,* a powerful weapon of this period, was a papal decree withholding from the people of a whole nation all religious services and rites, until the rulers should be brought to conform to the desires of the Pope. Under Innocent III. (1198-1216) was realized to the fullest extent Hildebrand's ideal of papal power.

(3) *Temporal power.* Innocent declared that God had given to Peter and his successors, the popes, not only the government

of the church but the government of the world. Kings, including John of England, acknowledged that they ruled by the grace of the Pope, and even paid tribute to him.

(4) *The crusades,* or holy wars, the first in 1096, the seventh and last in 1270, were occasioned by the mistreatment of Christian pilgrims to Jerusalem by the Mohammedan, or Saracen, rulers of the Holy Land. Pilgrimages to Palestine, especially to the holy sepulcher, were common. Gregory VII. conceived the idea of wresting the Holy Land from the infidels. After his death the first crusade was instituted by Pope Urban II. As its result Jerusalem was taken in 1099, and Godfrey of Bouillon, the leader of the crusade, was elected king of Jerusalem. This kingdom continued until 1187, when Jerusalem fell into the hands of Sultan Saladin. This caused the third crusade, led by Richard Cœur de Lion. It resulted in a three years' truce. Four other crusades were conducted, but without much success. Palestine remained under the control of the Saracens.

(5) *The Albigensian and Waldensian revolts* occurred during this period. The Albigenses repudiated many accepted doctrines of the church, and were practically exterminated by the Inquisition. The Waldenses, a sect founded by Waldo, who organized a society called "The Poor Men of Lyons," were excommunicated because of their unlicensed preaching of the gospel. Failing of reconciliation with the Pope, Waldo and his followers seceded from the church in 1183. The result of this secession was missionary diffusion. The Waldenses lived pure and zealous lives, studied their Bibles thoroughly, and therefore so developed in doctrine that, in the thirteenth century, the creed of the sect was virtually that of the Reformed Churches of later days. They have been called the pioneers of the Reformation.

(6) *The Inquisition* was a court of inquiry into the beliefs of persons suspected of being heretics. Its method was to extort confession and retraction by imprisonment and cruel torture, and, if necessary, to condemn to death those who refused to renounce their faith. It began under Innocent III., and reached its cruel climax two centuries later, when Torquemada was inquisitor-general.

(7) *Monasticism* made marked advances; the two great mendicant orders of St. Francis and St. Dominic had their rise; and *scholasticism,* a name given to the scholastic defense of the creed

against heresy and skepticism, flourished in this period. The schoolmen, or scholastics, were those who treated religious questions from the philosophical point of view. Greatest among them were Anselm of Canterbury, Peter Aberlard, Peter Lombard, Bonaventura, Aquinas, and Duns Scotus.

III. Third Period—Boniface VIII. to the Reformation; A. D. 1303-1517.

(1) *The decline of papal power,* which began with Innocent III., culminated when, in 1303, Pope Boniface VIII. was imprisoned by French troops; Philip of France having resented and successfully resisted his declaration that the papacy had power over kings.

(2) *"The Babylonish Captivity,"* resulting from the power of the French, is the name applied to a period of about seventy years, during which the papal court was located at Avignon instead of at Rome.

(3) *The schism of the West* followed the return of the papacy to Rome. Urban VI., at Rome, was acknowledged as Pope by some nations, while others gave their allegiance to Clement VII. at Avignon.

(4) *The Council of Constance* reunited the church under Martin V., after deposing the rival popes. It also asserted that the authority of a general council was superior to that of a pope, and drew up a programme of reforms. John Huss, a leader of reform in Bohemia, was condemned and burned at the stake, and Jerome of Prague, his follower, shared his fate a year later.

(5) *Wyclif's reformation.* John Wyclif (1324-1384), "grandfather of the Reformation," translated the Bible into English, resisted the power of the popes, rejected the adoration and invocation of saints and the Virgin, taught that the word of God is the sole ultimate authority, and organized a company of preachers, called "poor priests," who preached scriptural doctrine.

(6) *The capture of Constantinople* by Mahomet (1453) shattered the hope of reunion between the Eastern and Western churches, the East becoming henceforth mainly Mohammedan.

(7) *The Renaissance,* or "revival of learning," which followed the invention of printing, helped to break the fetters of superstition and paved the way for the Reformation. Erasmus was the most conspicuous scholar of this period.

(8) *Doctrine, life, and worship of the Middle Ages.* The doctrine of ecclesiastical authority held sway. The belief in evil spirits was widespread, and the aid of saints was implored against them. Worship of images and belief in the efficacy of relics increased. It was considered a holy duty to wage war against heretics. The recognized power of the priests to forgive sin led to the sale of indulgences. Christian liberality prevailed and the poor were well cared for. Worship was mainly ceremonial and liturgical, and magnificent churches were erected. The monastic orders were conscientious, studious, and austere; charitable toward the poor, and devoted to missionary activities. On the whole, the Christianity of the Middle Ages was inferior in quality, but it continued to spread among Germans, Franks, and Anglo-Saxons.

LESSON X

THE REFORMATION

The Reformation was a protest against the doctrines and a revolt against the authority of the Church of Rome. It was the culmination, manifested by a complete break with Rome and the establishment of independent protestant churches, of conditions which had been growing more objectionable and of movements which had been gaining power for several centuries.

I. The Reformation emphasized:—

(1) *The authority of Scripture,* as against the authority of the church. Within the Roman Church the idea prevailed that the church, in the person of its head, the Pope, was supreme and infallible, and not only members of the church but all men and nations were to bow to its authority. Meanwhile, ignorant men were ordained, the study of the Scriptures was despised, and the word of God was kept from the people.

(2) *Direct communion with God,* in opposition to the teaching of the necessity of the intercession of priests and saints. Rome taught that salvation could be obtained and God approached only through the priests and saints, the power to forgive sins belonging to the priests, and pardon to be secured, not by repentance and faith, but by deeds, or gifts, or penance. To receive absolution from the priests, sinners were required to do certain penitential works,

such as fasting, pilgrimages, flagellations, etc. This led to the system of indulgences by which sinners could secure pardon from sin by the payment of sums of money as a substitute for deeds of penance. "A tariff of indulgences" was established, making known the price of pardon for each sin. Funds for building churches and to increase the papal revenues were secured by the sale of indulgences, the agents receiving a commission on the sales.

(3) *Christian character versus church ceremonies.* As a natural consequence of the teachings and practices just mentioned, the life and worship of the church became degraded and formal. Priests and people were grossly immoral. Worship degenerated into mere outward observances and ceremonies. There was almost no teaching of divine truth. Ignorance led to superstition and practical worship of relics and images.

The revival of learning; Wyclif's translation of the Bible; the careful study of the Scriptures; the conscientious preaching and practice of Christian truth by the German mystics, Huss, Jerome, and their followers in Bohemia; the Waldenses in the mountains of Italy and Switzerland; and numerous pure monks in scattered monasteries, coöperated in bringing about the formal and organized revolt against the errors and corruption of the Roman Church.

II. Rise and Spread of the Reformation.

(1) *In Germany.* The Reformation is dated from the posting of Luther's theses in 1517. A papal agent, Tetzel, appeared in Wittenberg selling indulgences. Luther had previously preached against the practice and the false doctrine it represented; but this incident led him to nail to the church door ninety-five propositions, in which he denounced the papal teaching, and proclaimed Scripture truth concerning the forgiveness of sins.

(2) *In Switzerland.* Zwingli, in Switzerland, at about the same time publicly proclaimed against the same errors of Rome.

(3) *Elsewhere.* From these two centers the Reformation rapidly spread into Denmark, Sweden, France, and England.

III. Doctrines of the Reformation:—

(1) *Justification by faith only* was the pivotal doctrine of the reformers, though even this grew out of their fundamental principle of

(2) *The exclusive authority of the Bible* as the rule of faith and practice for the Christian.

(3) *Concerning the sacraments* the reformers also differed widely from the Roman Church, holding that there were only two sacraments, Baptism and the Lord's Supper, and not seven as Rome taught, and rejecting the Roman doctrine of transubstantiation, which affirmed that the body of Christ was actually present in the elements used in the Lord's Supper.

The name "Protestants" was given to the reformers when, in 1529, the Elector of Saxony and other princes protested against an edict of the Diet of Spires which forbade the progress of the Reformation.

Protestant church life developed along three lines, which may be called the Anglican, the Lutheran, and the Reformed (Presbyterian). From these other churches have sprung, such as Methodist, Baptist, and Congregationalist.

The Anabaptists, who arose in the wake of the Reformation, rejected infant baptism, rebaptized all who had received that rite in infancy, and taught that the Church is composed exclusively of the regenerate.

LESSON XI

LUTHER—CALVIN—KNOX

The three men most prominent in the great transition from the corrupt and priest-ridden church of the sixteenth century to the Presbyterianism of to-day were Martin Luther, John Calvin, and John Knox.

While all three stood for reformation in the life, the teaching, and the government of the church, we may emphasize the especial work of each by saying that **Luther** was the father of the reformed **religion, Calvin** the father of the reformed **doctrine,** and **Knox** the father of the reformed **polity.**

I. Martin Luther, son of a peasant, was born at Eisleben, near the center of Germany, on November 10, 1483. He studied at the university at Erfurt, and was pursuing advanced studies in preparation for the profession of law when, through reading the Bible, and the sudden death of a friend, he became concerned about his spiritual condition and entered an Augustinian monastery. Becoming a monk of that order, he was made preacher at Wittenberg

and professor in Wittenberg University. He became convinced that salvation was through faith in Christ, and not by penance and good works, and was shocked by the corruption of Rome. This led him to denounce openly the traffic in indulgences and to teach the truth as he found it in the Bible, the first step being the nailing of his theses to the church door in 1517. After much controversy Luther was finally excommunicated by a papal bull. Luther publicly burned the document, thus renouncing his allegiance to the Romish Church. In 1521 he was summoned to an Imperial Diet at Worms. Here he refused to retract his teaching, and was placed under the ban of the empire. His friends secretly removed him to Wartburg, where he remained for a year in disguise, working on a translation of the Bible. He returned to Wittenberg, completed his translation of the Bible, and, by voice and pen, stimulated and promoted the course of the Reformation. He died in 1546.

II. John Calvin was born at Noyon in France in 1509. His father intended him to be a priest, and he was sent to study at the University of Paris. Becoming familiar with the agitation of the times in the religious world, he turned from his purpose and took up the study of law at Orleans. This was in turn abandoned, and, in 1531, at the death of his father, having become convinced of the truth of the reformed views, he returned to Paris and identified himself with a small band of Protestants. Forced to leave Paris to escape persecution, he continued his theological studies at Basel, and there, at the age of twenty-seven, published his "Institutes of the Christian Religion." Passing through Geneva that same year, he was urged by William Farel to organize the Reformed Church of Geneva. Excepting three years of exile, Calvin continued at the head of this body until his death in 1564. While Calvin stood like a rock for a pure moral life, and while the formal organization of the church at Geneva in 1541 is properly spoken of as "the birth-day of the modern Presbyterian Churches," yet he was preëminently a scholar, and his most important work was in the systematic presentation of the doctrines, which, with slight modifications, were taught by all Protestants.

III. John Knox (1505-1572) is recognized as the father of the Presbyterian Church in Scotland, which, as the center from which Presbyterianism has spread among English-speaking people, is styled the "Mother Church of Presbyterianism." Little is known of

Knox's early days. He was probably ordained a priest at the age of twenty-five, and lived at different times in England, France, and Switzerland. At Geneva he became associated with Calvin, with whose ideas he was in close accord. In 1555 he returned to Scotland, and boldly denounced the prevailing customs of the church as idolatry. He went to Geneva again in 1556, but returned to Scotland in 1559. Under his leadership, in 1560, a General Assembly was held, with a creed and constitution similar to that of Calvin at Geneva. In the same year the Scottish Parliament made Calvinistic Protestantism the established religion of Scotland. Bishops were retained in the Scotch Church, but with the power of presbytery only, being subject to the General Assembly. Under Andrew Melville (1545-1622) the Presbyterian system was perfected, the government being placed wholly in the hands of an ascending series of church courts.

LESSON XII

PRESBYTERIAN CHURCH HISTORY

Presbyterianism is primarily a system of government by elders or presbyters, as against government by the congregation or by bishops.

From its rise in Switzerland and Scotland, Presbyterianism as a system has gradually spread, and all the Presbyterian churches hold to a more or less modified Calvinistic system of doctrine.

I. France.

The first Presbyterian church was organized in 1555 by a company of Protestants who adopted the Genevan plan of government, chose elders and deacons, called a pastor, and formed a consistory or church session. Within three years there were about two thousand such congregations. A national synod was organized in 1559, and a confession of faith, the "Gallican Confession," adopted. Later the general synod was divided into provincial synods, and still later a council, called *colloque* (same as presbytery), was instituted to fill the gaps between consistories and provincial synods. By the adoption of a constitution they came to be called Huguenots, a word meaning "oath-comrades."

Under Charles IX. persecution began, followed by war. On St. Bartholomew's Day, August 24, 1572, a general massacre of all Huguenots in Paris occurred, followed by similar cruelty through-

out the country, until about seventy thousand had perished. Twenty years later there were less than eight hundred congregations in France. In 1598 the Protestants were again granted religious liberty by the Edict of Nantes. But persecution continued, and in 1685 the Edict of Nantes was formally revoked. Not until after the French Revolution, in 1795, were the Protestants again allowed freedom of worship. During these years about two hundred and fifty thousand Huguenots escaped from France to England, Ireland, Holland, Germany, and America, carrying with them their Presbyterian principles.

II. Great Britain.

(1) *In Scotland.* In Great Britain, Presbyterianism started, and had its center of interest, in Scotland. For more than a century after the adoption of complete Presbyterian government (1578), Scotland was the scene of a struggle between the presbytery and the episcopacy.

Under Charles I. an attempt to force the Scotch to accept bishops and an episcopal form of worship led to the signing of "The National Covenant," in which the Presbyterians covenanted together to defend their religious rights and liberties, and from which came the term "Covenanters" (1638).

In 1643 the Presbyterians succeeded in having Parliament adopt "The Solemn League and Covenant," which opposed prelacy and favored a uniform Presbyterian system in England and Scotland. But in 1662 this agreement was rescinded, Charles II. attempted to force episcopacy upon Scotland, and the Covenanters took up arms in behalf of religious liberty. The war ended in 1690, and the Presbyterian became the national church of Scotland.

The first secession (1733), from which arose "the Associate Presbytery," and the second secession (1752), resulting in "the Relief Synod," arose from objections to partial control of the church by the state.

The more serious disruption, in 1843, from similar causes, led to the withdrawal of about one third of the ministers and elders, who formed the Free Church of Scotland.

The secession churches divided into several smaller bodies, but in 1847 were reunited in the United Presbyterian Church.

In 1900 this body and the Free Church united, forming the United Free Church.

(2) *In England* Presbyterianism was practically stamped out by the Act of Uniformity in 1662, which made the Episcopal Church the established Church of England. In the last century. Scottish immigration resulted in the establishment of the Synod of England, a branch of the Scottish Church. This body was divided at the time of the disruption, but, in 1876, the Free Church element united with various scattered congregations, forming a branch of the United Presbyterian Church of Scotland.

(3) *In Wales* Presbyterianism originated within the Episcopal Church. At first, societies were formed for spiritual development, but the opposition of the Anglican Church and the needs of the field resulted in the organization of a Presbyterian body, which, however, is called the Calvinistic Methodist Church.

(4) *In Ireland* Presbyterianism was founded by Scotch ministers who were forced by the Episcopal party to emigrate. At first they were tolerated by the bishops of the church, but were driven from the country in 1636. The Scotch regiments which went to quell the Irish Insurrection, in 1641, stayed to maintain peace, and, through their chaplains, formed a presbytery in 1642. The troubles and dissensions, political and doctrinal, which were experienced in Scotland naturally affected the Irish Church. Not until 1780 did it enjoy religious liberty. Secession in Scotland led to secession in Ireland, but in 1854 the branches of Presbyterianism were united, forming the Irish Presbyterian Church.

(5) *In the colonies.* In Canada, Australia, New Zealand, South Africa, and other British colonies, Presbyterianism was planted by immigration, and is flourishing.

LESSON XIII

PRESBYTERIAN CHURCH HISTORY (Concluded)

III. Holland.

(1) *The spread of Calvinism.* The Dutch eagerly welcomed the teaching of the reformers, and the views of Calvin rapidly spread until, in 1563, representatives from Protestant communities met at Antwerp and adopted a Presbyterian constitution and the "Belgic Confession," which is similar to the Gallican. Philip II. of Spain, of which country the Netherlands formed a part, sought to suppress the "heretics." Protestantism thereby became a national cause and

the state religion of the new Dutch Republic, which resulted from the contest. The relations of church and state caused trouble, which was finally settled by the establishment of a separate church in each province, with no formal connection between them, but the state having power over all. Early in the nineteenth century these provincial synods were bound together into a national synod. The power of the state became weaker until, in 1852, separation between church and state became practically complete.

(2) *The Synod of Dort,* 1618, was made up of delegates from Presbyterian Churches of other countries as well as representatives of the Dutch provinces. It condemned the errors of Arminius and his followers, the Arminians, and reaffirmed the cardinal teachings of Calvin in the Canons of Dort.

(3) *The Christian Reformed Church* is a split from the Dutch Reformed. While both bear the name Reformed, they are Presbyterian, their "classis" corresponding to "presbytery," and their "consistory" to "church session."

IV. The United States.

The Dutch from Holland, the Huguenots from France, the Scotch and Scotch-Irish immigrants, and the English Puritans were the main sources of Presbyterianism in the New World.

(1) *The first church* was established by the Dutch in New York (New Amsterdam). It was connected with the Church of Holland, but later began a separate existence, and is known as the Reformed (Dutch) Church in the United States.

(2) *The Presbyterian Church in U. S. A.* owes its origin to Scotch-Irish immigration. Several scattered congregations were gathered into the first presbytery, that of Philadelphia, in 1706. In 1716 the one presbytery became four, and the Synod of Philadelphia was organized. The body, in 1729, formally adopted the Westminster Confession of Faith and Catechisms as its doctrinal symbols, in accordance with the terms of the "Adopting Act."

(3) *The great awakening* in the second quarter of the eighteenth century led to division. The methods of those who led in the revival, and their efforts to ordain men who had not been graduated at some standard college, were opposed by the more conservative ministers, and resulted in the disruption of 1741. The liberals

formed the Synod of New York. The two synods were reunited in 1758, and in 1789 the first General Assembly met.

(4) *The revival of 1800* followed. Again evangelistic methods, a more liberal statement of doctrine, and the licensure of some men who were not college graduates, were opposed by the conservatives, resulting in the organization of the Cumberland Presbyterian Church in 1810. Within the mother church there remained many who believed in a more liberal interpretation of the standards, and, in 1838, the church divided into two nearly equal parts, known as New School and Old School.

(5) *The Presbyterian Church South.* Owing to disagreement over the questions involved in the Civil War, each branch of the mother church lost its members in the South, those from the New School forming the United Synod of the Presbyterian Church, and those from the Old School organizing the Presbyterian Church of the Confederate States. In 1864 these Southern bodies were united into the Presbyterian Church in the United States, and, in 1870, the Old and New Schools in the North were also united. This sketch leaves us with three Presbyterian Churches, popularly spoken of as the "Northern," the "Southern," and the "Cumberland."

(6) *There are several other bodies.* The Associate and the Reformed Presbyterian Churches grew as branches of their respective Scotch synods. In 1782 the larger portion of each of these bodies united to form the Associate Reformed Presbyterian Church, and in 1858 all three came together as the United Presbyterian Church, which ranks fourth in size and strength in the United States. But each union left fragments of the original bodies, so that there are now two Associate Reformed and four Reformed Presbyterian Churches. Two of these have but one minister and one church each.

The (German) Reformed Church in the United States of America was originally, though composed of German immigrants, under the jurisdiction of the Reformed Church of Holland, but in 1793 became an independent synod. This, in 1819, was divided into eight classes. In 1824 one of these became the separate Synod of Ohio, but, in 1863, it was reunited with the mother church under a general synod.

SECOND TERM—PART I

NINE LESSONS ON CHRISTIAN DOCTRINE

Lesson I. The Bible.
II. The Nature of God.
III. God's Works of Creation and Providence.
IV. The Nature and Original State of Man.
V. Sin.
VI. Redemption.
VII. The Christian Life.
VIII. The Means of Grace.
IX. The Last Things.

LESSON I

THE BIBLE

The Bible is received by all Christians as the word of God. Any statement of Bible doctrine, therefore, presupposes that God exists and that he has spoken.

The Bible is:—

I. Unique. Among all books it stands by itself. No other book has been so widely circulated, millions of copies being distributed every year. No other book is so carefully studied or is expounded in such a scholarly way. No other book has had such influence on the human race.

II. The Word of Man. In a sense the Bible is the word of man.

(1) *Each of its sixty-six books was written by a man* (Rom. 1:1-7).

(2) *Each author wrote from human impulse,* with earthly conditions, with definite designs of his own (Luke 1:1-4).

(3) *Each author had a style of his own,* and each wrote in his own style. Compare Paul's epistles with John's.

(4) *What each author wrote was affected by his mental state and surroundings* (John 21:25).

(5) *Hence the Bible is not omniscient.* It is truly the free expression of man, and marked by all the limitations characteristic of man, error only excepted.

III. The Word of God. It distinctly claims to be such. It was written by men who "spake from God, being moved by the Holy Spirit" (II Pet. 1:21). God's part in the preparation of this book falls under several heads:—

(1) *Providence.* The writers were under the providential care and guidance of God.

(2) *Spiritual illumination.* God supernaturally opened and clarified the organ of spiritual vision of the writers of the Bible (Eph. 1:18).

(3) *Revelation.* By visions, dreams, direct mental suggestions,

verbal dictation, in divers manners God "spake . . . unto the fathers by the prophets" (Heb. 1:1; Rom. 11:33, 34).

(4) *Inspiration.* A special influence from the Holy Spirit was granted to the sacred writers to enable them accurately to conceive and express what God would have them say (II Tim. 3:16).

The Bible's own claim to be the word of God is proved:—

(a) By its unity. Though written by forty different authors, in different countries, through sixteen centuries, its teachings concerning God and man, and right and sin, and the way of salvation, are the same throughout. So clearly are they without deviation or contradiction, that one mind must have inspired its leading ideas.

(b) By its power over the heart and life. It reaches the inmost recesses of the being. It finds one wherever one may try to hide away. It cleanses the heart and transforms the character (Heb. 4:12). The Holy Spirit uses it to bless, to comfort, to strengthen, to cheer, and to guide, thus proving that it is not human but divine.

(c) By the divine blessing which attends it. Wherever the word has gone it has produced effects and results which no merely human book could have produced. It has elevated nations from barbarism to civilization.

IV. Infallible and Complete as a rule of faith and practice. It tells us all we need to know in order to be saved, and teaches us how to fulfill God's purpose for our lives (Gal. 1:8). Whatever mysteries there may be in it, things too deep for us to understand, there is no mystery in its teaching concerning the way of life.

V. True to Its Purpose. The great purpose of the Bible is to reveal God to us that we may know his mind and will; to reveal Christ as the manifestation of God, and Saviour of the world; and then to show how we may become God's children and inherit eternal life, and thus make us "wise unto salvation" (II Tim. 3:15).

Notes

1 It is recommended that the Scripture references in this outline be memorized.

2 It should be remembered that the proof texts cited are only examples of many that could be presented. It would be very profitable for the student to find others for himself.

3 For particulars concerning the composition, contents, and preservation of the Bible see Part I of the first year's Westminster Teacher Training Course.

LESSON II

THE NATURE OF GOD

The Bible is meant to reveal God. It tells us the character and will of God that we may know how to live so as to please him and receive his favor, which is life.

I. God is a Spirit (John 4:24). While he is represented in the Scriptures as having hands, and feet, and eyes, and other bodily members, this is only to reveal him to us in ways which we can understand.

(1) *He is a personal being.* He is distinct and separate from all other beings. He is conscious of himself as thus distinct and separate. He is never determined in his choosing by any external constraint, nor yet by any inherent physical necessity, but always and only in accordance with, and in response to, his own rational nature (Gen. 1:26; Dan. 4:35).

(2) *He is a moral king.* He determines himself not only as he wishes but always as he ought (Gen. 18:25).

II. God is Self-existent. He is not dependent upon any other being. He neither has nor demands any cause or reason outside of himself. He alone exists necessarily of himself and for himself (Acts 17:25).

III. God is Unique and Supreme. There is no other God. He stands absolutely by himself, and there is nothing with which to compare him or by which to explain him (Isa. 40:18).

IV. God is Infinite. He is infinite in his perfection and attributes, eternal, from everlasting to everlasting, without limitations of knowledge, of power, of love, of mercy, of truth. He is infinite in his

(1) *Being.* He is superior to the limitations and conditions imposed on the creatures of his hand by time, space, and degree.

(2) *Knowledge.* His knowledge embraces himself and the uni-

verse, past, present, and future; it comprehends both in one all-including intuition (Heb. 4:13).

(3) *Power.* His power is inexhaustible and perfect in mode of action (Isa. 40:28).

(4) *Holiness.* His righteousness is absolute.

(5) *Justice.* God is ever all that he himself should be and he never appoints for any of his creatures less than should be appointed, or more than may rightly be appointed (Dan. 9:14; Rom. 2:5, 6). What God is, is both the ground and the standard of right.

(6) *Goodness.* God's goodness in all its forms is boundless. It includes

(a) Benevolence (Ps. 145:9).

(b) Love (John 3:16).

(c) Mercy (Isa. 63:9).

(d) Grace (Rom. 5:8).

(7) *Truth.* He neither will nor can disappoint the promise of his works, or of his words, or of his nature (Heb. 13:8; II Tim. 2:13).

V. God is the Creator of All Things. He is the first great cause of all things, the author and source of all life. All things were made by him and in him all things exist (Gen. 1:1).

VI. God is Omnipresent. He is "everywhere present in every point of space and within the inmost constitution of all created things at the same time." He acts from within everything, and through its own forces, and in accordance with its own laws. Thus he both upholds it in being and determines its being (Acts 17:28). Though in the world, and in closest touch with it, God is, notwithstanding, distinct from it, before and above it, independent of it, and able to act on it directly from without.

VII. God is Omnipotent. All things are in his power. The laws of nature are his ways of working. "With God all things are possible" (Matt. 19:26). His activity, however, has two limitations. One is in his will. He does not do all that he can do; he does only what he has purposed. The other limitation is in his nature. Because God is self-determined or free, he cannot purpose contrary to his nature any more than we can (II Tim. 2:13). Therefore, he cannot do wrong. He has the power, but lacks the will.

VIII. God exists in Three Persons, the Father, the Son, and the Holy Spirit, each person equal in power and glory, yet each so truly distinct that we may pay homage and render obedience to each. He exists necessarily and eternally as Father, Son, and Holy Spirit (Matt. 28: 19); though these three are of the same substance, equal in power and glory, and always act together, yet they are so truly distinct that one can address the other (John 17: 5), one can send the others (John 14: 26), and each of them has a characteristic office in our redemption.

IX. God reveals Himself.

(1) *In Nature.*

(2) *By the Bible.*

(3) *Through Jesus Christ.*

God has given us the Holy Spirit to interpret to us nature and the Bible and Christ; "to take of the things of Christ and show them unto us."

The fullest and most complete revelation of God is through his Son, Jesus Christ, who proclaimed himself to be "the way, the truth, and the life." Therefore, we should endeavor to know our Saviour in order to become acquainted with God.

X. The Prerogative arising out of All These Perfections of God is His Sovereignty.

(1) *He both ought to have and does have absolute dominion over us and all creation* (Dan. 4: 35).

(2) *His own glory and the exercise of his perfections are and ought to be his eternal purpose and the reason for the whole world.* Because God is both self-existent and the perfection of righteousness and goodness, all beings and things must find their reason in him, and their highest possible good in making known his excellence (Rom. 11: 36).

LESSON III

GOD'S WORKS OF CREATION AND PROVIDENCE

THE PURPOSE OR PLAN OF GOD:—

I. Is Free and Sovereign.

(1) *God never plans nor acts from outward constraint or necessity,* but always for reasons of his own (Eph. 1: 11).

(2) *This sufficient reason is ever wholly in God* and not at all in other persons or things (Rom. 11:34). It is not found in any need that God feels (Acts 17:25); but rather in his self-sufficiency, which rejoices thus to express itself.

(3) *All this is necessarily implied in the very conception of God,* as well as taught explicitly in the Bible.

II. Was begun in Creation. In reference to creation we notice:—

(1) *The work.* This is two-fold:—

(a) Immediate creation, or the origination of the material (Gen. 1:1).

(b) Mediate creation, or the origination of the different forms of things, and especially of different species of living beings, out of the already created material (Gen. 1:2-31).

The former was instantaneous, and due solely to the act of God; the latter was gradual, and the result of the coöperation of God with what he had called into being.

(2) *The agent.* The distinctive agent of the whole work of creation is the second person of the Godhead, the Son, the Word of God (John 1:3).

(3) *The process.* The process of creation, from the nature of the case is, and must be, incomprehensible to all, save God. The basal fact is that the material of the universe was called into being "out of nothing" by the command of the Son of God (Ps. 33:6; Heb. 11:3).

(4) *The time.* The mediate creation took place in six stages or in six "days." These, as the scriptural usage of the word permits, and science establishes, were periods of indefinite length.

(5) *The result.* The whole creation when finished by God was "very good" (Gen. 1:31).

III. Is continued in His Work of Providence. This includes:—

(1) *Preservation.*

(a) Having called the material world into existence, and given to it its form, God continues to uphold it in all its particulars, properties, and powers (Heb. 1:3; Ps. 104).

(b) This does not mean that living creatures do not have life in themselves, nor that things do not exist as real individuals, but that the former do not have life of themselves, and that the latter

do not exist of themselves. Both depend absolutely on God (Ps. 104: 27-30).

(2) *Government.*

(a) The government of God is universal and absolute. Compare Dan. 4: 35; Acts 14: 17; Job 12: 10.

(b) It extends over:—

Nature.
Animals.
Individuals.
Nations.

Jesus said to Pilate that he could have no power over him except it were given to him by God.

God acts immediately both on the world and on men. In addition to coöperating with nature and directing it and working through and on the truth revealed in it, he interposes supernaturally in it. When it is needed to call attention to, or to authenticate his revelation of grace, he puts out his own hand and performs works called "miracles," which only his own immediate power could have produced (John 11: 43, 44); and he does in the souls of those whom he makes "new men in Christ," what even "the truth as it is in Jesus," though applied and reënforced by himself, could not by itself have effected (Eph. 2: 5).

IV. Ordinarily works through the Laws and Forces of Nature, which God himself has ordained (I Cor. 15: 38). He so combines these forces as to determine their appropriate effects when otherwise these would not realize his particular ends. Compare James 5: 17, 18; Prov. 16: 9; John 21: 11.

What we call special or extraordinary providences arise in proportion as the divine direction appears.

V. Is Gracious and Loving, so that to them that love God "all things work together for good" (Rom. 8: 28).

VI. Permits Sin. With reference to sinful acts and states, God's government is permissive. This never implies God's approval of evil, which he always abhors. To things that are right his relation is positive. He brings about good; but while his eternal plan involves the development of evil, he never is the author of it (James 1: 13, 14), and he always overrules it (Ps. 76: 10).

How God's operation can be always thus congruous with the nature

of all his creatures and with all the laws of their action, will appear when we remember that God has planned whatever comes to pass and constituted whatever is (Eph. 1:11; John 1:3); that the essence of everything and the relations of all things are comprehended by him (Ps. 139; Heb. 4:13); and that he is ever present and active within the inmost constitution of all things (Acts 17:28).

LESSON IV

THE NATURE AND ORIGINAL STATE OF MAN

We have studied the biblical doctrine of God, his word, his nature, his purpose, and his activity. How does all this bear on ourselves? Thus we are led to inquire as to the biblical doctrine of man.

The nature of man is twofold; he consists of two distinct principles, the soul and the body. Soul and body are, both of them, essential parts of man. The body is not simply "the casket of the soul." If without the spirit or soul, the body becomes "dust," so without the body, the soul is only a spirit, and is not a complete man (Eccl. 12:7).

I. Man's Soul. The soul is the self itself (Matt. 16:26).

(1) *The soul is the real existence.* It thinks, feels, chooses, and wills, as truly as the body breathes, eats, and moves. The soul, therefore, is not a mere series of mental acts or states, not simply a force; but it is a spiritual existence that acts, and on which God acts, and which has force of its own.

(2) *The soul is man's vital principle.* It includes the following elements of his nature:—

(a) The intellectual.

(b) The moral.

(c) The religious.

(3) *Man's soul is free or self-determined.* We can always choose, and we always do choose, as we wish. No one can compel us to any moral act. Hence, we are responsible for whatever we do voluntarily, and for our own choices, and even for our dispositions; for they are our own, and express always our own inner self.

(4) *The soul of man is naturally immortal.* In this respect we

differ from mere animals. We depend upon God for the continuance of our existence, yet he makes us immortal (Matt. 25:46).

II. Man's Origin.

(1) *The soul of the first man was created immediately by God.* His body, however, was formed as other creatures were. It did not grow of itself, nor was it wholly produced by any process of providential or natural volition. God himself, in coöperation with nature, worked it up (Gen. 2:7).

(2) *In his original state the nature of man was adapted to the sphere in which he was to live.* Man was created "in the image of God." This likeness was in the intellectual and moral nature. Man was endowed with reason, conscience, and will. Hence, we can pray to God, and God can speak to us.

(3) *Man was created righteous.* Bearing the image of God, he naturally loved the things that God loves. He was truly subject to God. He not only knew his duty perfectly and had all the faculties for its performance, but he also had the disposition to do it, and actually did it.

(4) *Man was created with dominion over the creatures.* This arose from the power with which he was invested, and from the express appointment of God. He was the last and highest of all God's works of grace, and all things were made for his service and use (Heb. 2:8).

III. God's Covenant with Man. Man, because created in communion with God, was righteous. But because he was finite he was not in and of himself infallibly righteous. Therefore, God entered into a covenant of life with him. Man's obedience was to be voluntary, not necessary.

(1) *On his part, God promised to man life and happiness* (Luke 10:28).

(a) Man's body was to be continued in vigor for ever (Rom. 5:12).

(b) Man's soul was to be established in communion with God, in the resulting righteousness, and so in the enjoyment of the divine favor, in which is life (Ps. 30:5).

(2) *Man's part in the covenant was obedience.* Obedience which he was able to render, and on which his continuance in the divine favor and blessing depended.

(3) *The penalty of disobedience was death* (Gen. 2: 17). In the event of disobedience:—

(a) The body should be destroyed by disease or violence.

(b) The soul should lose communion with God and the consequent righteousness, and should become exposed to his wrath and curse (Gen. 2: 17; Gal. 3: 10).

Man was thus given the best opportunity possible to secure for himself and his posterity perpetual and indestructible life and blessedness, though this appointment, of course, necessarily involved the fatal possibility of losing them.

LESSON V

SIN

Man was made righteous, in the image of God, enjoying communion and fellowship with God, but liable to sin. He failed in the testing, and human life we now know has fallen. See Rom. 2: 15, 16; 5: 12; 7: 21.

I. The Nature of Sin.

(1) *Sin is not a being or thing.* It cannot be this; for God made all that is except himself (John 1: 3); and all that he made was, as he made it, "very good" (Gen. 1: 31).

(2) *Sin is lawlessness.* As evil is a state consisting in deviation from God, so sin is a specific evil; it is deviation from law, or lawlessness (I John 3: 4).

(3) *Sin is a transgression of the law of God,* which is the express will of him whose nature is both the ground and standard of right (Rom. 2: 15; 3: 19).

(4) *Sin can be affirmed only of rational and moral beings.* Only such can recognize and feel the claims of God's law; only such, consequently, can be responsible to it; only such, therefore, can transgress or ignore it. The Bible attributes sin to angels and men, but never to the lower animals.

(5) *Sin is missing the mark.* The word "sin" means missing the mark. The mark is perfect obedience to the law of God. Man missed this and fell. All the race miss it now and are sinners. While man was created holy, he was also created free, as a moral being, with power to disobey and sin. Thus he was responsible for

his acts. Our natural appetites, desires, affections, and passions, while they may become occasions of sin, are not themselves sinful. They are part of the constitution of man as God gave it to him. But sin begins when in any of these feelings, desires, or appetites, we depart from God. It is not of our nature, but of the disposition of our nature that sin may be affirmed, for our dispositions are our own.

II. The Origin of Sin.

(1) *The first sin of man was his inclination for knowledge through things forbidden by God* (Gen. 3: 1-6).

(2) *This inclination expressed:—*

(a) Unbelief. Adam doubted the wisdom of the divine prohibition and the certainty of the divine threatening.

(b) Disobedience. Adam set his will in opposition to God's will.

(3) *Man's first sinful inclination was self-originated.* He started this first evil inclination, by his own self-determination, out of nothing. It must have been so, for Adam's nature was "very good."

(4) *There was an external occasion or reason for man's first sinful inclination.* There was a tempter from without who denied the truth of what God had said concerning obedience (Gen. 3: 1-5). This tempter was Satan in the form of a serpent (Rev. 20: 2). Our first parents let the tempter's doubt influence them and lead them to disobey the command of God.

(5) *The true origin of sin is to be referred to the fall of Satan and his angels.*

(a) When, or how, or why, this took place we do not know fully. The Bible does not tell us, and there are so many unknown quantities in the whole problem of sin, that reason cannot solve it.

(b) We do know, however, from the narrative, that Satan must have fallen before man fell.

III. The Extent of Sin.

(1) *It is universal.* All men, without exception, are sinners (I Kin. 8: 46). All are out of communion with God, and come short of the glory of God.

(2) *It is all-pervasive* (Rom. 7: 18).

(a) All men are not equally bad. No man is as bad as he could be. No one is destitute of virtue (Rom. 2: 14), but

(b) All men by nature are out of communion with God and so are cut off from the sources of righteousness (Col. 1:21).

Adam stood for the race. He was the common ancestor of all men. In his fall, therefore, all his posterity fell and became liable to the consequences of his sin. Compare Gen. 2:17; Rom. 5:12; I Cor. 15:22.

IV. The Consequences of Adam's Sin.

(1) *All men are guilty before God.* They are under the penalty of his law (Eph. 2:3).

(2) *All men are subject to death* (Rom. 5:12-14; 6:23).

(3) *All men are out of communion with God.* This is due:—

(a) To the absence of righteousness which Adam forfeited.

(b) To original sin. Though sin is rooted only in our voluntary nature, man's intellect and body are affected by it as really as his heart; the former is darkened (Rom. 1:21); the latter is diseased (Rom. 8:22); even the ground is cursed for man's sin (Gen. 3:17).

(c) To actual transgression. All persons manifest sin as soon as they become old enough for moral action (Prov. 22:15).

Neither original sin nor actual transgression destroys any faculty of the soul, or impairs self-determination, or is at once destructive of the natural virtues. It does mean that our nature is not now disposed to keep the law of God, and that, as we can neither incline against our nature nor change our nature, we are utterly unable of ourselves even to turn to God for salvation, being "dead through trespasses and sins" (Eph. 2:1).

LESSON VI

REDEMPTION

Redemption originated in, and is controlled by, God. The objective work of Christ in redemption is made effectual by the Holy Spirit and by him alone, but he makes it effectual in all of the innumerable multitude who were chosen by God in Christ before the foundation of the world (Eph. 7:4; Rev. 6:9).

REDEMPTION

I. What? Redemption is the cure of sin. It is also the revelation, not only to men but even to angels (Eph. 3:9, 10), of "the un-

searchable riches of God's grace," the most glorious as well as the most mysterious trait of his moral character. That we do not find in this a complete explanation of his permission of sin, is simply because no finite man can appreciate salvation (Rom. 11:33).

II. The necessity of. The necessity of redemption arises out of the sinner's lost and helpless condition. By reason of his sin he has not only lost communion with God, but has come under the condemnation of the divine law (Gal. 3:10; Matt. 25:46).

(1) *There must be a satisfaction of law before the sinner can be forgiven.* God cannot pardon him any more than a judge may dismiss a convicted criminal. In the latter case the law forbids. In the former case the divine nature, which is the ultimate foundation of law, prevents (II Tim. 2:13).

(2) *This satisfaction the sinner cannot render for himself.* He is incapable of self-reformation; for he cannot make himself holy (Eph. 2:5). If he could, he could meet only the present demands of the divine law; the sins of the past would still cry out for judgment (Matt. 12:36).

Hence, if the sinner is to be saved, God must save him (Acts 4:12).

III. The Source of. The source of redemption is the love and mercy of God, which we find expressed in the words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

It should be noted that:—

(1) *This love for sinners is not confined to the Son,* but is shared equally by each person of the Trinity (I John 4:14).

(2) *This love is incomprehensible.*

(a) Man's misery is the just penalty of his own sin (Rom. 6:23).

(b) Sin is an offense directly against God and so directly against love (I John 4:8).

(c) Hence the supreme proof of love is that God gave his Son to die for sinners (Rom. 5:8).

IV. Secured. Redemption was secured by Jesus Christ. The only Redeemer is God's "only begotten and well-beloved Son." The second person of the Trinity (John 3:16; Eph. 1:4) became man that he might bear our sins, and so reveal the grace of God.

As our Redeemer Christ executes three offices: the office of a prophet, of a priest, and of a king.

(1) *As a prophet Christ reveals to us in his word and by his Spirit the will of God for our salvation.* Thus he causes us to know God (John 14:26).

(2) *As a priest Christ made himself an offering for us,* and as the Lamb of God he bore the sin of the world (II Cor. 5:21; I Cor. 15:22; Heb. 5:7-9; Rom. 4:25). He continues his priestly work in heaven where he makes continual intercession for his people (Heb. 2:17, 18; 4:15).

(3) *As a king Christ is our Master and Lord,* whom we must always obey. He also rules over all things; all authority and power having been given to him at his ascension. Thus he can and does cause all things to work together for the highest good of his subjects (Rom. 8:28).

V. The Reception of. Our reception of Christ by faith as our Redeemer, brings us into the family of God. "As many as received him, to them gave he the right to become children of God" (John 1:12).

(1) *This faith is not merely an intellectual belief of the teachings concerning Christ.*

(2) *It is the committing of the life to Christ as Saviour and Master* (Acts 16:31).

(3) *It necessarily involves repentance for our sins* (Acts 2:38). Unless one hates his sins as such, and means to renounce them, he cannot see any beauty in the Saviour from sin, that he should desire him and trust him.

(4) *It also involves the devotion of the life to Christ* in obedience as a living sacrifice.

VI. The Result of Receiving. Those who have been born anew by the Holy Spirit, and who have, in consequence, received Christ by faith are developed by the Spirit in the life of Christ.

VII. To be offered to the World. The gospel should be preached to all men (Mark 16:15), for

(1) *God wishes all to be saved* (I Tim. 2:4).

(2) *God has provided in Christ a free salvation,* ample for all and suited to all, if only they will take it.

VIII. The Possibility of Refusing. It is possible for men to refuse God's offer of salvation through Jesus Christ. Whoever does so has no one but himself to blame for the consequences of refusing (Heb. 2: 1-3).

LESSON VII

THE CHRISTIAN LIFE

Redemption is in order to the Christian life, and its resulting good works, which God "afore prepared that we should walk in them" (Eph. 2: 10).

THE CHRISTIAN LIFE

I. Its Necessity. We are redeemed in order that we may live a Christian life, a life of obedience and good works. A Christian has become a friend of God instead of an enemy. He has been changed into the image of Christ, and cannot but desire to do the things that Christ would have him do. He belongs to God, having been bought with a price, and should live to glorify God. He has been saved through him that he may live a holy life.

II. Its Sphere. The sphere of the Christian's life is threefold:—

(1) *He belongs to the kingdom of Christ,* having taken Christ as his Lord, and Christ being in him. He should do always those things that please his Master, and recognize in all events the authority of his King.

(2) *He belongs to the household of God.* He is God's child, and as such desires to render to his Father the honor and obedience of a true-hearted child.

(3) *He lives in communion with Christ.* Christ, the source of his life, lives in him, and the life that he lives is the Christ life.

III. Its Work. The work of the Christian life is threefold:—

(1) *As belonging to the kingdom of Christ,* it is to advance the interests of that kingdom in every way, to bring others to the sway of Christ.

(2) *As belonging to the household of God,* it is to take one's place in the church, among the company of Christ's friends, thus confessing one's self a Christian and a follower of the Master.

(3) *As one who lives in communion with Christ,* it is to reproduce the character of Christ in life and disposition, to show others the spirit and disposition of Christ.

IV. Its Law.

(1) *The law of the Christian life is found in the commandments of Christ.* Jesus said to his disciples, "Ye are my friends, if ye do the things which I command you." Again Jesus said, "If ye love me, ye will keep my commandments." Christ's commandments include the whole law of God. Our obedience is to be complete, without reserve; it is to be cheerful, without question; it is to be instant, without counting the cost.

(2) *The law of the Christian life is summarily comprehended in the Ten Commandments,* which are still in force in the Christian dispensation. In the Sermon on the Mount, Jesus taught the deep meaning of these commandments, showing that it is not enough merely to obey them in the letter, but that they must become the very law of the inner life.

(3) *If we would find what the will of God for us as individuals is, we must not only study the word of God, but also mark the leadings of divine providence.* The Bible does not always mark out our duty for us in all its little details, but it teaches great principles which are to guide and control us; these principles being applicable even to the most minute affairs of our daily life.

(4) *The law of Christian life is also the law of love,* which requires us not to do merely the things which would be right for ourselves, but to deny ourselves the privilege of doing the things which would wound the conscience of another.

V. Its Growth.

(1) *Christian life does not begin full grown, strong, and perfect;* it begins in small ways and grows as we know more about Christ and learn the lessons of experience. After the new birth we are but little children. We begin as learners. Never in this world do we attain to perfection, yet we should always strive to be perfect, keeping ever before us the sinless life of our Master as our example.

(2) *While Christian life begins in a feeble way, we must be sure that it grows,* increasing in knowledge and strength. We should never be content with mere beginnings, but should ever strive to reach maturity and perfection.

VI. Its Perfection. The Christian life is a growth which is sure to come to maturity and perfection. When it is correctly judged not to do so, it is a spurious growth, and the Christian is one in name only. Drawing its life from God himself, it may languish, but it cannot die. God may seem to neglect it, but he must be all the time perfecting it (Phil. 1:6). All, therefore, who are in Christ must become like him (Rom. 8:29). Were it, in even one case, to be otherwise, he who is "Truth" would deny himself; and "he cannot deny himself" (II Tim. 2:13). Such is the absolute certainty, as well as the glorious issue of the Christian life.

LESSON VIII

THE MEANS OF GRACE

Ordinarily, in his works of providence, God acts through means. It is not strange, therefore, that there should be means of grace, and that our growth in the Christian life should depend on our diligent use of these. It is thus that Christ develops his life in us.

THE MEANS OF GRACE ARE:—

I. The Bible. The word of God is meant to be a means of grace, that is, a means and help in living the Christian life and in reaching forward to the highest Christian attainment. The truths of the Bible are fitted to make us "wise unto salvation" (II Tim. 3:15), and to develop in us holiness of character and life (Acts 20:32). The Bible contains precisely the spiritual nourishment needed by the Christian life in all its stages. Therefore, the Bible:—

(1) *Should be read regularly* (Deut. 6:6, 7).

(2) *Should be read with the Holy Spirit's help.* We should seek the help of the Holy Spirit to make the teachings of the Bible plain, to bring to our hearts and minds their application to our own personal experiences, and thus to use these teachings for the cleansing of our lives.

(3) *Should be read to be obeyed.* It is not enough to read the Bible; we should allow its teachings to go through our lives, making them over into the image and the beauty of Christ.

II. The Sacraments.

(1) *What they are.* "A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers" (Matt. 28: 19; 26: 26-28). They are two in number:—

(a) Baptism.

(b) The Lord's Supper.

(2) *Their design.* The design of the sacraments is fourfold:—

(a) To represent to the eye the fundamental truths of the gospel.

(b) To be badges of Christian discipleship.

(c) To be the seals of Christ's covenant with men.

(d) To be the means whereby Christ imparts grace to those who receive them properly.

(3) *Their efficacy.* The sacraments become a blessing to us only when by them we are led into a closer fellowship with Christ. We may receive them and yet be in no way profited. Neither in themselves, nor in him who administers them does their efficacy lie, but in their bringing us nearer to Christ, into simpler faith and trust. Their efficacy depends on the working of God's Spirit in them that by faith receive them.

(4) *Their significance.*

(a) Baptism symbolizes, by the cleansing of the body in water, the cleansing of the soul in the blood of Christ. It, therefore, implies a confession of sin and depravity, and a profession of Christ.

(b) The Lord's Supper is a memorial of Christ, especially of his death. It is to be partaken of by all of Christ's friends. It includes a remembrance of the love of Christ and his sufferings, when he gave himself as the world's Redeemer, and also the devotion of our lives to Christ for faithful, loving, and devoted service.

In the Lord's Supper, Christ is present to those who truly believe, so that they really commune with him and partake of the benefits of his death to their spiritual nourishment and growth in grace.

III. Prayer.

(1) *What it is.* In the case of the Christian, prayer is communion with both our Father (Matt. 6: 9) and our Friend (John 15: 14, 15).

(2) *What it includes.* Prayer includes.

(a) Petition (I John 5:14).

(b) Confession (I John 1:9).

(c) Thanksgiving (Phil. 4:6).

(3) *A model.* The model of our prayers is the Lord's Prayer (Matt. 6:9-13).

(4) *How is it a means of grace?* Prayer is an especial means of grace because of

(a) Its effect on us. Nothing can so tend to make one holy as communion with God himself (Isa. 40:31).

(b) Its power with God (Matt. 7:11; James 5:15). If prayer did not have this power with God, it would lose its power on us. No benefit could come from communion with a God who encouraged petition, though knowing it to be only an empty form.

(5) *Our assurance in.* God can answer our prayers and do the things we ask him to do. He has given many promises of answers to prayer. The fact that he is our Father, and has all power, is assurance enough that he not only can, but will, hear our requests, and do for us the things we ask him to do, so far as they will be for our good and for his glory.

(6) *Conditions of acceptability.* Prayer

(a) Must be sincere.

(b) Must be offered in submission to the will of God (I John 5:14; Luke 22:42).

(c) Must be accompanied and followed by the intelligent and diligent use of all the means adapted to secure the answer (James 5:13-15).

(d) Must be offered in the name of Christ (John 14:13).

LESSON IX

THE LAST THINGS

One cannot study God's plan as developed in his works of creation and providence, and especially in the Christian life with its means of grace, and not ask, What is to be the outcome of it all? Let us consider:—

I. Man's Destiny.

(1) *Human probation ends with death* (II Cor. 6:1, 2). What

comes after death? There is much mystery about the future life, and yet there are some things clearly made known in the Scriptures.

(2) *Immediately after death* the believer in Christ goes to a place of holiness and happiness, and the unbeliever to a place of suffering (Luke 16:22, 23).

(3) *These places and the characters which they imply, are permanent and irreversible* (Luke 16:26-31).

II. Christ's Reign. The church is Christ's army to push her conquests until Jesus is owned the world over, even by the Jews, as King of kings, and Lord of lords (Mark 13:10; Rom. 11:26; Isa. 45:22, 23).

III. Christ's Return. Christ himself will return from heaven (I Thess. 5:16).

(1) *When?*

(a) The time of his return is not known (Mark 13:26, 32).

(b) He will come unexpectedly (I Thess. 5:2).

(2) *How?* Jesus will come in the body (Acts 1:11); more than this, Scripture does not tell.

IV. Between Death and the Resurrection.

(1) *The condition of the impenitent* between death and the resurrection is a state of suffering.

(2) *The condition of the redeemed* is a state of blessedness. They are at home with the Lord (II Cor. 5:1, 8). They are free from all sin (Rev. 14:13). They await the resurrection and the glory which shall ensue.

V. The Resurrection.

(1) *At Christ's return the bodies of all who are alive shall be changed,* becoming incorruptible, and all the dead shall be raised with resurrection bodies (I Cor. 15:51, 52).

(2) *As to the bodies of the redeemed,* we are taught that they will be changed so as to be like Christ's glorified body (Phil. 3:21). They will be spiritual, perfectly adapted to the new life the redeemed shall live.

VI. The Final Judgment. The resurrection will be followed

by, and will be in order to, the final and universal judgment (Matt. 25:31).

(1) *The judge.* Christ himself will be the judge (II Cor. 5:10).

(2) *The objects of the judgment.* Those to be judged will be:—

(a) Satan and the angels who fell with him (Jude 6).

(b) All men (II Cor. 5:10).

(3) *The standard of judgment.* The law by which all men shall be tried will be the revelation which God has made to each one.

(a) Those who have heard the gospel shall be judged by the gospel; their great sin will be that that they have "not believed in the name of the only begotten Son of God" (John 3:18).

(b) Those who have never heard the gospel, shall be judged by the Mosaic law if Jews, or by the law of nature if Gentiles; the condemnation of the former will be that they have disobeyed the law as God revealed it by Moses, and the latter that they have broken the law as made known by God in every man's conscience (Rom. 2:12-16).

(4) *The extent of judgment.* Judgment shall extend to words and thoughts, as well as deeds (Matt. 12:36, 37; Heb. 4:11-13).

(5) *The condemnation.*

(a) The condemnation of the impenitent is on the ground of their own sin.

(b) The acquittal and glorification of the redeemed will be on the ground of the righteousness of Christ, who, by divine appointment, took their place under the law and redeemed them from its curse.

(6) *The purpose.*

(a) The purpose of the judgment of the impenitent is to justify to the universe their punishment already entered into (Rom. 2:5, 6).

(b) The purpose of the judgment of the redeemed is to justify to the universe their blessedness already entered into (Rom. 9:23).

VII. After the Judgment. As to the condition of men after the judgment we are taught:—

(1) *The impenitent are consigned to everlasting fire prepared for the devil and his angels.* This cannot be literal fire, but must signify

punishment as real and terrible as fire. The chief elements of their punishment are:—

(a) Exclusion from the presence and favor of God (II Thess. 1:9).

(b) Remorse (Mark 9:44, 46, 48).

(c) Despair.

(d) The perpetuity of their condition (Matt. 25:46).

(2) *The redeemed will enter at once into the inheritance prepared for them from the foundation of the world* (Matt. 25:34). Their redemption will be made complete in their receiving their bodies again, in being delivered from all sin, sorrow, and pain, and being rewarded according to their works. They will be with Christ forever, wearing his glorious likeness. Through all the ages to come they will be the recipients of the riches of God's grace.

VIII. The End. After the resurrection and judgment "cometh the end," the passing away of the present order of things, the introduction of "new heavens and a new earth, wherein dwelleth righteousness." Then Christ, having put all things under his feet, will give up to his Father the dominion over the universe on which he entered at his ascension (I Cor. 15:24-28).

NOTE.—A fuller treatment of the subject of Christian Doctrine will be found in the volume entitled "Christian Doctrine" by Professor W. Brenton Greene, Jr., D. D. and published by The Westminster Press.

SECOND TERM—PART II

FOUR LESSONS ON CHRISTIAN SERVICE IN WINNING SOULS

Lesson X. Individual Work for Individuals.
XI. The Use of the Bible in Personal Work.
XII. Meeting Doubts and Fears.
XIII. Reasons for Joining the Church.

LESSON X

INDIVIDUAL WORK FOR INDIVIDUALS

I. The Proper Method of Christian Work.

(1) *Before our Lord went away he clearly commanded his disciples to tell others about him, and to tell not a few but everybody in the world.* After the day of Pentecost they at once began to do this. The work was not confined to the apostles. It could not be. When men once heard Christ they could not keep silence about him. They spoke of him wherever they went, the merchant telling his fellow-merchant, the laborer his fellow-laborer, the soldier his companion in arms. In this way the gospel spread. This has been the great method of its propagation ever since,—individual work for individuals, a personal word for Christ spoken by men and women and children to their associates in common life.

(2) *This is the true method of propagation.* As an old writer of the Church of England has said: "And the way in which the gospel would seem to be intended to be alike preserved and perpetuated on earth is not by its being jealously guarded by a chosen order and cautiously communicated to a precious few, but by being so widely scattered and so thickly sown that it shall be impossible, from the very extent of its spreading merely, to be rooted up. It was designed to be not as a perpetual fire in the temple, to be tended with jealous assiduity and to be fed only with special oil; but rather as a shining and burning light, to be set up on every hill, which should blaze the broader and the brighter in the breeze, and go on so spreading over the surrounding territory as that nothing of this world should ever be able to extinguish or to conceal it."

(3) *Whether by apostles, preachers, missionaries, or common Christians, the great work has always been a work of individuals for individuals.* Jesus called his apostles one by one. Andrew brought his brother Simon to Jesus. Philip brought Nathanael. Peter led Cornelius. And Paul's Epistles are full of the witness of his solicitude for individuals. "The longer I live," said Henry Ward Beecher, "the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there's no question as to who is meant when the preacher says, 'Thou art the man'."

II. Reasons for doing Personal Work.

(1) *The command of Christ binding upon every disciple.* Mark 16:15; Acts 1:8.

(2) *The fact that as our religion is true, we are bound to propagate it.*

(3) *The need of every life for Jesus Christ.*

(4) *The fact that Christ comes to souls through other souls.*

(5) *It is the only work whose returns are indestructible.*

(6) *It is the only way the world can hear of Christ at all.*

(7) *By personal work alone will most people be won to follow the Saviour.*

III. Objections to doing Personal Work.

(1) *"I do not know how."* But you know how to talk on other subjects. Practice will enable you to talk of Christ.

(2) *"I do not know how to begin or what to say."* But you will learn by experience. Love will help you. And if you study Christ's life you will learn how to approach people and what to say to them.

(3) *"I am not good enough."* But this is no excuse for refusing duty. It is a reason for reforming character.

(4) *"I am afraid of offending people."* Possibly; but others are waiting to be approached, and even of those who may be offended, some will be won and will be grateful later.

(5) *"I am too timid."* But you are not too timid to do and say other things. And it is no bad sign to be timid. Dr. Trumbull testified that he never found it easy, after years of experience, and he quotes the words of Bossuet: "It requires more faith and courage to say two words face to face with one single sinner, than from the pulpit to rebuke two or three thousand persons, ready to listen to everything, on condition of forgetting all."

(6) *"The preacher can do the work better by his public appeals."* "The more extensive and varied has been my experience," says Dr. Trumbull, "and the more I have known of the Christian labors of others, the more positive is my conviction that the winning of one soul to Christ, or of ten thousand souls to Christ, is best done by the effort of an individual with an individual, not by the proclamation of an individual to a multitude, larger or smaller, without the

accompanying or following face-to-face pleading with the single soul."

IV. Illustrations of Personal Work.

(1) *In the Bible.* John 1:41, 42, 45; 3:1-15; 4:1-26; 9:1-41; Acts 8:26-40; 16:19-34; chs. 24, 26.

(2) *See Dr. Trumbull's experiences,* "Individual Work for Individuals," chs. 4-7.

(3) *Cite other instances* out of your experience or from your reading.

(4) *The advocates of other religions.* Compare Mohammedanism. "In a list of Indian missionaries published in the journal of a religious and philanthropic society in Lahore, we find the names of schoolmasters, government clerks in the canal and opium departments, traders, including a dealer in camel carts, an editor of a newspaper, a bookbinder, and a workman in a printing establishment. These men devote the hours of leisure left them after the completion of the day's labor to the preaching of their religion in the streets and bazaars of Indian cities, seeking to win converts from among Christians and Hindus, whose religious belief they controvert and attack."

V. Qualifications for Personal Work.

(1) *A love of Christ.*

(2) *A love of men.*

(3) *A knowledge of the Bible.*

(4) *Sympathy, simplicity, and honesty.*

(5) *Prayerfulness.*

(6) *Patience.*

(7) *A resolute and persistent faith.*

VI. Promises for Workers. "Come ye after me, and I will make you to become fishers of men (Mark 1:17)." "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (Dan. 12:3)."

VII. Books of Reference: Trumbull's "Individual Work for Individuals"; Johnston's "Studies in God's Methods of Training Workers," and "Studies for Personal Workers." Torrey's "How to

Win Souls"; Mott and Ober's "Personal Work; How Organized and Accomplished"; McConaughy's "Christ Among Men"; Sayford's "Personal Work"; Hadley's "Down in Water Street."

LESSON XI

THE USE OF THE BIBLE IN PERSONAL WORK

I. Jesus' Use of the Bible. It is interesting to see how Jesus used the Bible in personal work. Of course, his Bible was the Old Testament alone.

(1) *He used it constantly in his public speech.*

(2) *He appealed to its Messianic prophecies as fulfilled in him* (Matt. 11:10; 13:14, 15; 21:42; Luke 4:18).

(3) *He met difficulties and questions by reference to its teachings* (Matt. 15:7-9; 22:23-40, 43, 44. Compare the Temptation: Matt. 4:1-11).

(4) *He set forth moral and spiritual truths which it taught* as part of his message which ought to be accepted by men (Matt. 5:39, 40, 45-47; 6:30-33; 7:22, 23).

This was his public utterance in his effort to win men. But when he came to deal with individuals he did the same. Note all the references, direct and indirect, to the Old Testament in his personal interviews with Nicodemus, the woman of Sychar, and Cleopas and his friend (John, chs. 3, 4; Luke 24:25-27).

II. The Bible and Objectors. "But," it is said by some, "that was all very well in his day, for then the Bible was accepted by those to whom he spoke as authoritative and reliable, but all this has changed. The people we are trying to reach do not accept the Bible or admit that it is true, and some of their objections to Christianity rest upon criticisms of the Bible. How can we use the Bible with them when the Bible itself is one of the disputed questions?" To this, several things are to be said:—

(1) *In dealing with souls, it is unwise to let the ground of conference be shifted to the question of the Bible.* The vital thing is the personal relation of each soul to God in Christ, and when the Bible obscures this, it should as far as possible be left in the background.

(2) *The moral and spiritual truths of the Bible are self-evidencing,* and they can be pressed on men. "You don't believe in the Bible," we may say, "but that has nothing to do with your failure to live up to this truth. Why will you not do this?"

(3) *There are multitudes by whom the authority of the Bible is not questioned,* to whom its words are authoritative, and often those who deny it will find themselves spiritually convinced by some of its truths pressed on their conscience.

III. The Personal Worker needs the Bible for Himself.

(1) *He needs it as a guide* to the right method of personal work as seen in the life of our Lord and of Paul.

(2) *He needs it to fill up and nourish his own spiritual life.* "He who has alone can give," as Emerson says, "and he on whom the soul descends alone can speak." Except as we are fed and strengthened ourselves, how can we help others?

(3) *He needs it as spur and stimulus.* Unless we are continually stirred and quickened to this work we shall certainly neglect it.

(4) *It is the truth that is in the Bible, and the Spirit of God who speaks in that truth, that alone will avail to change the souls of men.* Mere knowledge of ethics and metaphysics will not avail. Personal workers are invariably men of the Bible.

IV. The Bible and Difficulties.

(1) *The Bible deals with the difficulties* which men raise and the objections they make to beginning the Christian life and trusting their lives to Christ.

(2) *Each worker must work out for himself* from the Bible and from his experience of life the replies he will make to the different individuals whom he may try to win.

(3) *Mr. David McConaughy's little book,* "Leaves from a Worker's Notebook," shows how an earnest winner of souls studied out the different difficulties of men and found answers to them in the Bible.

V. The Worker's Belief in the Bible. If we have a firm belief in the Bible ourselves, that will itself be a powerful argument in dealing with others, an argument which they will feel. Dr. Trumbull gives an illustration of this in his "Individual Work for Indi-

viduals" (pp. 182-185), in illustration of the principle that "a man's belief of what he proclaims goes far to make it believed by others. So long as he himself has any doubt on the subject he is not likely to convince those who are in doubt. . . . We surely ought to be confident in our beliefs, and impress others by this confidence, as we seek to win them to their Saviour and ours. We have every advantage, and we should show this in our loving labor for souls."

VI. Suggestions. While each worker must work out his own method in this matter, these are some suggestions:—

(1) *Try to get the person you want to win to read the Bible with you.* Read the story of the Crucifixion with him.

(2) *Try to get him to read the Bible alone and pray over it.*

(3) *Call his attention to particular verses* which seem to you to touch his own life, and try to get him to judge his life in the light of them.

(4) *As you talk with him, recall verses to him,* and let them quietly sink into his life.

(5) *Pray for all that he and you are doing.*

VII. Books of Reference. In addition to those quoted in the preceding lesson some might like to examine Munhall's "Furnishing for Workers," Whittle's "Thus Saith the Lord," Drury's "Hand Book for Workers." These are simply collections of Bible texts. Some will find them useful. Others will do their work more effectively without any such helps.

LESSON XII

MEETING DOUBTS AND FEARS

(A) THE SPIRIT IN WHICH TO MEET DOUBTS AND FEARS

I. Sympathy with the Doubter. Life is a very sensitive thing, and whoever would influence and mold it must deal with it sympathetically. When we try to help those who have doubts and fears we must touch them with kindness and appreciation.

II. Honesty with One's Self. We shall be able to help others better in proportion as we understand and are straightforward in

our dealings with ourselves. "I think you may be able to help me," said a raw and resolute country student, to a speaker whose words had reached him. "You seem like a man who is honest with himself." If we have blinked our own doubts and secretly cherished our own fears without ever facing them out and down, we cannot help others. They will discover the hollowness of our pretensions. We must work through our own difficulties fearlessly and honestly in order to be able to help others.

(B) HINTS

I. It is not sinful to have Doubts and Fears. We may deal with them in a wrong way, but we cannot be blamed for having them. When we meet them in others, accordingly, we are not to regard them as signs of depravity, but as opportunities for help. They are testings of life meant for its strengthening.

"He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the specters of the mind
And laid them: thus he came at length
To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone."

II. In dealing with doubt the right course is to go straight to what is vital. Time should not be wasted on what is secondary, on what if cleared up will still leave the essential difficulties untouched. We ought not to waste time on the problem of Jonah or the higher criticism of the Pentateuch, when the real issues are one's personal relation to God as Father, and one's personal attitude toward Jesus Christ as Saviour and Lord. We should lead the one we would help straight to these great and fundamental issues—God and Christ and the soul.

III. Doubts must be dealt with fairly. The doubter must not be abused, and his doubts cannot be cleared away by quoting authorities. Some vital question must be taken up candidly with him. The trouble with doubters is not that they think too much, but that they do not think enough. The necessary thing is to get them:—

(1) *To think.*
(2) *To think consecutively.*
(3) *To think far enough.*
(4) *To think conclusively.*

IV. The Great Cure for Doubt is not Thought, but Action. Thought is necessary. To ignore a person's real intellectual troubles is not to help him. But, after all, the only thing that will clear up the whole sky is activity in the right. This was the core of the solution of doubt offered in Bushnell's "The Dissolving of Doubt." And see John 7 : 17.

V. Many are afraid to begin the Christian life because they fear they will not hold out, or will fall back and suffer shame and cause reproach. Others are unwilling to give up what they are, or are doing, not feeling sure that the new life is for them. Many get accustomed to certain attitudes and habits and fear to change. But these same persons praise a nation like Japan which has undertaken to change all its national institutions, and remodel its national character. If it is noble for a nation to launch out thus into a new life, how ignoble is it for an individual to refuse! Is it right? If it is, what is there to do but to set out?

VI. There are less creditable fears than these; the fear of what other people will say, of sneers, of the charge of "goodness." But Jesus endured the contradiction of sinners against himself. What does it matter what people say? "They say. What do they say? Let them say?" Try to awaken a sense of independent principle in such fearful ones.

VII. The best books to use with those who doubt the claims of Jesus Christ are: Bushnell's "The Character of Jesus Forbidding His Possible Classification with Men"; Young's "Christ of History"; Simpson's "The Fact of Christ"; Liddon's "Divinity of Our Lord"; Ullmann's "Sinlessness of Jesus." For people who have doubts about the Bible, Patton's "The Inspiration of the Bible"; Townsend's "The Bible in the Nineteenth Century," may be useful. The best little book on the whole subject of dealing with doubts and doubters is Dr. Trumbull's "Doubts and Doubters."

LESSON XIII

REASONS FOR JOINING THE CHURCH

I. It is the Natural Thing for a Believer in Christ to do. If we believe in him we simply must confess him. The way to confess him is to live the Christian life and to do the Christian service, and we can only do this to the best advantage by allying ourselves with the church. When we accept the principles of the Democratic or the Republican party we join that party publicly for the campaigns concerned. When we accept the principles of Christ we ought in the same way to step right out openly.

II. It is a Way of Honoring Christ. The church is more than a mere voluntary organization. It was established by our Lord Jesus Christ himself. He is the head of it. Obedience to him should draw us into his organization. To be sure, simple faith in him makes us members of the invisible church of his disciples. But that invisible church must be bodied forth visibly, and those must compose it whose hearts are in the church of souls.

III. No one can afford to be without the help of the church, because:—

(1) *The church comprises the best people and it represents the best thought and feeling in the world.* The way in which hypocrites and dishonest people get into the church and use its name and influence to cover their evil characters and schemes shows what its real nature is. We cannot afford to do without the fellowship, the brotherhood, the helpfulness of the church. It is capable of improvement, but it is the best body in the world.

(2) *The church is the body of Christ.* It is not enough to emphasize the individualistic aspects of our need of the church. We are not mere independent units. We are members one of another; and the church is not a mere association. It is an organism, a body as Paul calls it, all the members being different parts of the same body which draws its common life from the head, Jesus Christ. We need to be in our place in this body. It may be urged that this conception of the church relates to the invisible church, but it ought to be worked out in the visible church, and can be when we take our place in the latter and strive to realize there these ideals.

(3) *The world needs the church.* The schemes of brotherhood and unity which men have devised are sad confessions of their deep need of just what the church is meant to supply. It was meant to constitute the bond and cement of life, to be the agency of equality, the means of a universal spiritual communion, in which all inequity and injustice will disappear, and there will be neither male nor female, citizen nor foreigner, master nor slave, but all one in Christ Jesus.

IV. The Church needs every Man. Just as we need it for the nourishing and completing of our own life, and as the agency of our union with humanity, so it needs us and our service. It needs us to enable the church to be what it ought to be. Do we urge that there are insincerity and hypocrisy and low living in the church? The church needs us to set higher standards and drive out unworthy things. Do we urge that the church is not doing what it ought to to improve and help the world? The charge is misleading. The church is the greatest philanthropic and missionary agency in the world. But it might do more and it would do more if those who criticise it, but hold aloof from it, would come into it and do its service for mankind.

Notes

1. Study the teaching of the New Testament about the church. Take a concordance and look up each mention of the church. How many times did Jesus mention it? What is Christ's ideal for it?

2. If I do not join the church, why should anyone join it? Would it be a good thing for it to die out of the world? If not, I ought to join it.

THIRD TERM—PART I

EIGHT LESSONS ON THE CHURCH

Lesson I. The Presbyterian System.
II. The Courts of the Church.
III. Advantages of the Presbyterian System.
IV. The Boards of the Church.
V. The Boards of the Church (Continued).
VI. The Boards of the Church (Continued).
VII. The Boards of the Church (Concluded).
VIII. Young People's Societies.

LESSON I

THE PRESBYTERIAN SYSTEM

Notes

Every lover of his country desires to know his country's government and rulers.

In like manner, every loyal Presbyterian feels that he should know something of the government of his church. He will be a more intelligent, loyal member of the church when he knows its fundamental principles and the scriptural basis of these principles, and of its courts, its officers, and their duties; so he is eager to study the Presbyterian system.

(A) THE UNIVERSAL CHURCH

I. The Best Definition of the Universal Church. "The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws." (The Form of Government, Chapter II., Section II.)

(1) *The universal church includes the children of the professors of Christ's religion.*

(2) *The purpose of the church is to bring souls to Christ and to build up souls in Christ.*

II. The Founder of the Church. The Lord Jesus Christ has established in this world, a kingdom, which is his church. (Matt. 16:18; Acts 2:47; Eph. 5:25-29; The Form of Government, Chapter II., Section I.)

The church is the kingdom of Christ.

III. The Unity of the Church. The universal church is one, not in outward organization or government, but in its union with Christ, in its belief in, and confession of, the essential principles of Christ's religion, in its being led by the Holy Spirit, and in its submission to Christ's authority.

IV. Various Denominations in the One Church. The universal church is now divided into branches, commonly called denominations, yet all in the one church.

Christians holding certain truths and preferring certain forms of worship have a right to associate themselves together in the denomination of their choice. We "consider the rights of private judgment in all matters that respect religion as universal and inalienable."

(B) THE PRESBYTERIAN CHURCH

I. Denominations We Recognize. Presbyterians rejoice to recognize as branches of the one church all those denominations which hold the doctrines of the Apostles' Creed and which have the Christian ministry and worship.

II. The Presbyterian Church is the Largest Protestant Church in the World. The catholic and ecumenical (general) character of Presbyterianism is proved and pictured in the numerical vastness of her constituency. Her adherents are variously estimated at from twenty-five to forty millions.

III. The Presbyterian Church has a System of Government. That the church should have a system of government of her own is clear from the fact that all organizations in the world must have and do have their systems of government. The Bible teaches us that Christ's church has its system of government. (Ezek. 43:11, 12; II Tim. 1:13; Gal. 6:16; Phil. 3:16.)

Therefore, the Form of Government, Chapter VIII., Section I., says: "It is absolutely necessary that the government of the church be exercised under some certain and definite form."

(1) *We do not believe that any particular form of church government* is so clearly taught in the Bible, or has such a divine right, as to be indispensable to the being of the church, so that if this form were wanting a church could not exist.

(2) *The Presbyterian Church is the really catholic or universal church.* We show this by our feeling toward, and our treatment of, other evangelical churches. We receive to our communion and to our pulpits members and ministers of all other evangelical churches.

(3) *We yet hold that the Presbyterian system of church government is important.* Everything should be done according to the scriptural order. We should hold fast the form of church order

as well as the form of sound doctrine, which God has given us in his word.

(C) SOME CARDINAL PRINCIPLES OF THE PRESBYTERIAN CHURCH

I. The Lord Jesus Christ is the Head of the Church. The claim of any man or of any class of officers to be the head of the church is unscriptural and injurious to the honor of Christ. (Eph. 1:20-22; Ps. 68:18; Dan. 7:14; The Confession of Faith, Chapter XXV., Section VI.)

II. We are to go to the Holy Scriptures, the only rule of faith and practice, **for the laws of the Church** ordained by the Lord Jesus Christ.

III. The Church is to be governed in the Name of Christ, not by individuals, but by church courts.

IV. Church Courts are composed of Two Classes of Church Officers—bishops or pastors and ruling elders, which latter represent the people.

V. All Ordained Ministers are Equal in Rank and Office. Presbyterians hold to the parity of the ministry.

We call this the Presbyterian system because the government is carried on by presbyteries and not by diocesan bishops.

LESSON II

THE COURTS OF THE CHURCH

I. Distinction of the Presbyterian System. One of the distinctive principles of the Presbyterian system is, that the power to govern is vested, not in individuals, even the officers, but in church judicatories or courts. (The Form of Government, Chapter VIII., Section I.)

These "congregational, presbyterial, and synodical assemblies" are:—

(1) *The church session.*

(2) *The presbytery.*

(3) *The synod.*

(4) *The General Assembly.*

Section II. of the same chapter guards us: "These assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties" (Luke 12:13, 14). The power is wholly moral or spiritual and that only ministerial or declarative. See Acts 15:1-32.

II. The Ordinary and Perpetual Officers.

(1) *Who?* "The ordinary and perpetual officers in the church are bishops or pastors (I Tim. 3:1; Eph. 4:11, 12); the representatives of the people usually styled ruling elders (I Tim. 5:17); and deacons (Phil. 1:1; the Form of Government, Chapter III., Section II.).

(2) *By whom called and appointed?* The Lord Jesus Christ has established perpetual officers in his church.

(3) *Their offices.*

(a) Bishops or pastors. The Presbyterian system describes the pastoral office. "The pastoral office is the first in the church both for dignity and usefulness" (I Thess. 5:12, 13).

(b) Ruling elders. The Form of Government, Chapter V., thus describes these officers: "Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers. This office has been understood, by a great part of the Protestant Reformed Church to be designated in the Holy Scriptures by the title of governments, and of those who rule well, but do not labor in the word and doctrine (I Cor. 12:28; I Tim. 5:17)."

(c) *Deacons.* We read in the Form of Government, Chapter VI.: "The Scriptures point out deacons as distinct officers in the church (Phil. 1:1; I Tim. 3:8-15), whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use (Acts 6:1, 2). To them also may be properly committed the management of the temporal affairs of the church (Acts 6:3, 5, 6)."

LESSON III

ADVANTAGES OF THE PRESBYTERIAN SYSTEM

We have seen that the Presbyterian system of church government harmonizes with the references to church government found in the Holy Scriptures, especially in the Acts and epistles. We find in the practical working of this system advantages of five kinds:—

I. Advantages to the Members of the Church. The Presbyterian system protects and conserves the rights and liberties of the individual church members. Some of these are:—

(1) *The right of voting.* The right and power of electing bishops or pastors, ruling elders, and deacons belong to all the members of the church. In the Presbyterian Church the people rule. While the Lord Jesus Christ is the only head, lawgiver, and ruler of the church, every Presbyterian Christian, as one with Christ, and participating in the Holy Spirit, participates also in the government of the church under the laws enacted by Jesus Christ and recorded in the Scriptures.

(2) *The right of appeal.* When he regards himself aggrieved or unjustly treated by any court or judicatory, every member of the Presbyterian Church has the right of appeal to the next higher court, and thence on to the highest.

(3) *The right to change officers.* The history of the church shows the tendency of hierarchs or of ambitious officers to encroach upon the rights of the people and to oppress them. The Presbyterian system is a strong barrier against the tyranny of an ambitious clergy, for in it the people can change their officers in an orderly manner and rid themselves of their oppressors.

II. Advantages to Ruling Elders and Deacons. There are tens of thousands of members of the church to whom God has given the qualifications for official rulers in his house. To thousands of others God has given the qualifications for administering the financial affairs of the church and for caring for the poor. The Presbyterian system provides for the orderly election of these to the offices of ruling elder and deacon and for their ordination and installation. This system develops the talents of these officers to their own improvement and the unspeakable profit of the church.

III. Advantages to the Bishops or Pastors.

(1) *The fundamental Presbyterian principle that all bishops or pastors are of the same order of office,* and are of equal position and authority, protects every minister in the possession of all his rights and prerogatives and from all hierarchs and from the encroachments of prominent and powerful officers or ministers.

(2) *The Presbyterian system furnishes each bishop or pastor with*

the most competent counselors, helpers, and supporters in the government of the church, namely, the ruling elders.

In every department of official duty, the pastor of this denomination has associated with him a body of pious, wise, and disinterested counselors, taken from among the people, acquainted with their views, participating in their feelings, able to give sound advice as to the wisdom and practicability of plans which require general cooperation to carry them into effect, and able also, after having aided in the formation of such plans, to return to their constituents, and so to advocate and recommend them, as to secure general concurrence in their favor.

IV. Advantages to the Church. This system furnishes the church with a strong government. In the war waged against the world, the flesh, and the devil, the church needs a powerful center to unify, defend, and lead it.

(1) *The Presbyterian system unites the whole church.* The representatives of all portions of the church, properly chosen and authorized, meet and act in the session, the presbytery, the synod, and the General Assembly. The entire church is represented and thus unified in these judicatories. Their final decision is the decision of the church.

(2) *These courts are able to defend the church against misrepresentation, false doctrine, heresy, and schism.* They can close the doors of the churches against the advocates of unsound and dangerous teachings. They can exclude from the ministry unworthy and untrue men.

(3) *The Presbyterian system, when loyally sustained and faithfully worked, unifies and develops the evangelistic and missionary spirit of the churches, presbyteries, and synods.* Its courts readily become conventions to plan aggressive Christian work in behalf of the unsaved in our own and other lands and to inaugurate enthusiastic efforts to carry out such plans.

V. Advantages to the World.

(1) The Presbyterian system has advanced the religious freedom of the world—freedom from hierarchical and ecclesiastical domination. To develop the average member into a vigilant, capable participant in the ruling of the church tends to develop him into a

good citizen of the country. Religious freedom develops love for, and the maintenance of, civil liberty.

(2) The strong government of the Presbyterian system, coexisting with the greatest freedom of the members, tends to combine in the state law and order with liberty, the greatest freedom of the individual citizen with the firmest centralized government.

(3) The Presbyterian system, founded on the principle of representative government, furnished the model for representative government in the state.

(4) The advantages of the Presbyterian system are especially visible in the United States. The Constitution of the United States, in its spirit and form, to a great degree, originated in the Presbyterian system.

(5) The system of local, state, and national government in the United States has an analogy in the Presbyterian system. The county may be said to correspond to the congregations of a district governed by the representative presbytery; the state, to the synod; the United States, to the whole church represented in the General Assembly.

LESSON IV

THE BOARDS OF THE CHURCH

THE PRESBYTERIAN BOARD OF HOME MISSIONS

(A) THE BOARDS

All Presbyterian young people have heard of the Boards of the Church, but few understand what they are. If we master the following lessons we will know about them and better understand our own church's work.

I. Principles.

(1) God has called the entire church, that is every person in the church, to the mission of preaching and teaching the gospel to every creature.

(2) The Presbyterian Church labors to fulfill this mission by the agencies of eight Boards.

(3) A Board of the Presbyterian Church consists of a number of ministers and laymen whom the General Assembly chooses, com-

missions, and empowers to carry out in its name and authority and under its direction and supervision a certain part of the work of the church.

II. The names of the eight Boards of the Presbyterian Church are:—

Home Missions.
Foreign Missions.
Education.
Publication and Sabbath-School Work.
Church Erection.
Relief.
Missions for Freedmen.
College Board.

(B) THE BOARD OF HOME MISSIONS

Office—156 Fifth Avenue, New York City, N. Y.

I. Definition. The Presbyterian Board of Home Missions is the agency of the church for preaching the gospel to every creature in our own country, that is for placing the means of grace within the reach of all classes in every part of our own land.

II. The Field. The field of Home Missions is the whole United States, except those portions of the population which are the province of the Board of Missions for Freedmen, and those synods of our church which carry on their home mission work within their bounds through their own synodical organizations, the churches of these synods also contributing toward the general work represented by the Board of Home Missions.

III. The Objects of the Board of Home Missions. These are:—

(1) *To supply the means of grace to destitute regions in our country.*

(2) *To help in the support of missionaries* until such time as the church becomes self-supporting.

(3) *To establish and maintain schools among exceptional populations.*

(4) *To avoid waste and friction* by observing the principles of comity.

IV. Organization. The Board of Home Missions is composed of twenty-one members, ten ministers and eleven laymen (elders) appointed by the General Assembly.

V. The Importance of the Work of this Board. Note its position in Christ's commission.

(1) *Beginning at Jerusalem* (Luke 24:47). Witnesses both in Jerusalem, in all Judæa, and elsewhere (Acts 1:8).

(2) *First our own country,* then, from this as a center, all the nations.

VI. Increased Immigration. The tide of immigrants now brings to our land about a million foreigners a year, the larger percentage of whom are Bohemians, Ruthenians, Slovaks, Poles, Hungarians, Italians, and other nationalities from south-eastern Europe, where the illiteracy is greatest. They bring their customs, languages, and superstitions. They are congesting eastern cities and states. They greatly add to the importance and necessity of bringing Christ's gospel in schools and churches to all parts of the land.

(C) THE WOMAN'S BOARD OF HOME MISSIONS

Office—156 Fifth Avenue, New York City, N. Y.

I. Organization.

The organization was effected in 1879 under the title of "The Woman's Executive Committee of Home Missions." This title was changed in 1897 to "The Woman's Board of Home Missions."

The Woman's Board of Home Missions is the central organization of auxiliary societies.

II. Objects.

"First: That the Woman's Board of Home Missions coöperate with the Board of Home Missions, and undertake no work without the Board's approval.

"Second: That the objects aimed at shall be, first, to diffuse information regarding mission work; second, to unify, as far as possible, women's work for Home Missions; third, to raise money for teachers' salaries and for general home mission purposes; fourth, to

superintend the preparation and distribution of missionary boxes; fifth, to secure aid and comfort for home missionaries and missionary laborers in special cases of affliction and destitution."

LESSON V

THE BOARDS OF THE CHURCH (Continued)

THE BOARD OF FOREIGN MISSIONS

By Robert E. Speer, A. M., Secretary of the Board of Foreign Missions.

I. Object. "The purpose of the Board," according to its charter, "is establishing and conducting Christian Missions among the unevangelized and pagan nations, and the general diffusion of Christianity." Its direct aim is to make Jesus Christ known in the regions constituting the foreign mission field of the church, with a view to the salvation of men and women and the establishment of native churches, self-propagating, self-supporting, and self-governing.

II. Fundamental Principles.

(1) The Presbyterian Church, as was declared in the General Assembly of 1847, is a Missionary Society, the object of which is to aid in the conversion of the world, and every member of this church is a member for life of said society, and bound to do all in his power for the accomplishment of this object.

(2) At home the aim of the Board is to secure the realization of this ideal. Abroad, by sending out missionaries, men and women, from America, by employing native workers, by carrying on theological seminaries, training schools, colleges, other schools, hospitals, printing presses, etc., it seeks to evangelize the district committed to it.

III. Organization. The missionary work of the church began in 1741, with the appointment of Azariah Horton to work among the Indians on Long Island. David Brainerd was the second missionary. In 1789 some of the synods began to conduct missions, but the first formal missionary society within the church was the Western Missionary Society, organized in Western Pennsylvania in 1802, by the Synod of Pittsburg. In 1831 the same synod formed the

first distinctively foreign missionary society under the name of "The Western Foreign Missionary Society," for the purpose of "recognizing the church in her very organization as a society for missions to the heathen." It was this society which began, in 1833, the missions of our church to Africa and India, and, in 1837, the mission to China. It was in the latter year that the present Board of Foreign Missions was established by the General Assembly.

IV. The Constitution of the Board. The Board consists of eleven ministers and ten elders, one third of whom are elected by the Assembly each year.

V. Women's Boards. There are seven auxiliary Women's Boards—the first organized in 1870—which divide the territory of the church, with headquarters at Philadelphia, New York, Chicago, St. Louis, San Francisco, and Portland, Oregon. They have given, since 1870, nearly seven million dollars to the work.

VI. Field. The following are the Missions of the Presbyterian Church: West Africa, Canton, Central China, Hainan, Hunan, Peking, East Shantung, West Shantung, the three India Missions, Punjab, Furrukhabad and Western Indian, East and West Japan Missions, Korea, Mexico, Guatemala, East Persia, West Persia, the Philippine Mission, Siam, Laos, Central Brazil, Southern Brazil, Chili, Colombia, Syria, Chinese and Japanese in United States.

VII. Needs. It has been estimated that about one hundred millions of people live in the fields for whose evangelization the Presbyterian Church has become responsible. If the present staff of missionaries and the present contributions of the church should be quadrupled, it ought to be possible to evangelize, in this generation, these people for whom we are responsible. As Simeon Calhoun, one of the early missionaries in Syria, known for his devotion as "The Saint of the Lebanon," said at his death, "If the church of Christ were what she ought to be, twenty years would not pass away before the story of the Cross should be uttered in the ears of every living creature."

LESSON VI

THE BOARDS OF THE CHURCH (Continued)

THE BOARD OF EDUCATION

THE BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK

THE BOARD OF THE CHURCH ERECTION FUND

Notes

The eight Boards of the Presbyterian Church may properly be divided into two classes:—

1. *The five missionary Boards,* that is the five which are organized and conducted directly to preach and teach Christ's gospel to the unevangelized. These include (1) The Home; (2) The Foreign; (3) Publication and Sabbath-School Work; (4) Church Erection; (5) Missions for Freedmen.

2. *The three benevolent Boards,* that is, the three which are organized and conducted by the church to perform three important kinds of church work, not directly missionary. These are (1) the Board of Education; (2) the Board of Relief; (3) the College Board.

There is a sense in which these three Boards, which we have called *benevolent* are entitled to be called also *missionary,* namely, in the sense of being auxiliary missionary. For instance, the Board of Education helps young men to obtain a ministerial education—the young men who will preach in established congregations and also those who will become missionaries in our own and other lands.

The College Board performs similar service for missionaries.

The Board of Relief cares for disabled ministers and the needy families of deceased ministers, of missionaries, as well as of others.

We owe it to Christ and his church to maintain the work of the three auxiliary missionary Boards.

I. The Board of Education.

(1) *Constitution.* This Board consists of eighteen members; nine ministers and nine elders.

(2) *Office.* Witherspoon Building, 1319 Walnut Street, Philadelphia, Pa.

(3) *Object.* "The Board is the organ of the General Assembly for the general and efficient superintendence of the church's work in furnishing a pious, educated, and efficient ministry in sufficient numbers to meet the calls of its congregations, to supply the wants of destitute classes and regions in our own country, and to go into all the world and preach the gospel to every creature. It provides for the collection and judicious distribution of the funds which may be required for the proper education of candidates for the ministry under its care, and, in coöperation with the ecclesiastical courts, does whatever may be proper and necessary to develop an active interest in education throughout the church. It aims to assist young men to secure that full college training which will enable them to go forth well furnished into the work of the ministry, a truly learned body of men."

(4) *Necessity.* "The great expense of such a course makes it practically impossible for most men to undertake it without the aid of scholarships. In actual experience a very large proportion of the present ministry of the church has been educated by the help from the Board's scholarships, and the list of men thus introduced into the ministry includes some of the most distinguished men in all departments of the church's work—presidents, professors, teachers, secretaries, pastors, and home and foreign missionaries."

(5) *Present work.* Total candidates under care of the Board for the year 1902-1903, six hundred and twelve. Of these, one hundred and seventy-seven were new men, and four hundred and thirty-five had received aid in previous years.

(6) *Month for offerings,* October.

(7) *Day of Prayer for Colleges,* last Thursday in January.

II. The Board of Publication and Sabbath-School Work.

(1) *Headquarters.* Witherspoon Building, Philadelphia, Pa.

(2) *Constitution.* This Board consists of twenty-four members: twelve ministers and twelve elders, one third of whom each year are appointed by the General Assembly.

(3) *Objects.* The Board of Publication and Sabbath-School Work is the agency of the church for furnishing all individuals, churches, and Sunday schools with religious books, periodicals and Scripture lesson helps, for suggesting improvements in the methods exist-

ing in Sunday schools, and for planting new Sunday schools in sections of our country destitute of the means of grace.

(4) *Three Departments.* The Board is divided into three departments:—

(a) The Sabbath-School and Missionary.
(b) The Editorial.
(c) The Business.

At the head of each of these are a superintendent and a committee.

1. *The work of the Sabbath-School and missionary department:—*

a. The organization of Sunday schools in localities of our country destitute of the means of grace.

b. Systematic effort to elevate and improve the organizational, instructional, and spiritual work of Presbyterian Sunday schools.

c. The selection, sending forth, and supporting of missionary colporteurs to take the gospel by personal work and by Bibles and Christian tracts and books in their own tongues to the foreigners in our land.

d. Contributions. The contributions of the churches and Sunday schools, and donations of individuals (unless it be otherwise directed by the donors), are applied entirely to the missionary work of the Board, and not to the business department, which itself is a large contributor to the missionary fund.

2. *The work of the editorial department* is the preparation of lesson helps, periodicals, and books.

a. The lesson helps of the Board have been wonderfully successful. At the present time they reach more than a million pupils of different grades.

b. The books consist of Sunday-school library books, and of other religious books for ministerial and general use.

3. *The work of the business department* is:—

a. The care of the property of the Board.
b. The manufacture of books, tracts, and periodicals.
c. The placing of the publications on the market.

The only department of this Board which receives the offerings of the church is the Sabbath-school and missionary department. Money given to the Board by churches, Sunday schools, young

people's societies, and individuals goes to organize and develop Sunday schools in destitute portions of the United States.

The business department supports itself and gives to the Sabbath-school and missionary department two thirds of its net profits. Within the last seventeen years, the business department has turned over in cash more than three hundred thousand dollars to the Sabbath-school and missionary department.

III. The Board of Church Erection.

By Erskine N. White, D. D.

(1) *Object.* "Aiding feeble congregations in connection with the General Assembly in the erection of houses of worship."

(2) *Fundamental Principles.*

(a) The Presbyterian Church is one family, and the stronger members should aid the weaker.

(b) Such aid is not to relieve the local congregation of the duty and privilege of doing its utmost for itself, but to guarantee that when it has done so, it shall be assured of success.

(3) *Organization.*

Work commenced in 1844.
Board of New School branch organized in 1854.
Board of Old School branch organized in 1855.
Boards consolidated at the reunion in 1870.

(4) *Constitution of Board.* It consists of eleven ministers and ten elders, one third of whom are elected by the Assembly each year.

(5) *Methods.* Grants and loans are made only upon the distinct approval by certificate of the presbytery or its committee; all are secured against diversion by mortgages upon the property, and against loss by fire by insurance policies.

(6) *Results.* Since the work commenced more than seven thousand grants or loans have been made and nearly four million five hundred thousand dollars have been disbursed.

LESSON VII

THE BOARDS OF THE CHURCH (Concluded)

BOARD OF RELIEF

BOARD OF MISSIONS FOR FREEDMEN

COLLEGE BOARD

PERMANENT COMMITTEES

I. Board of Relief.

By the Rev. B. L. Agnew, D. D., LL. D.

(1) *Office.* Witherspoon Building, Philadelphia, Pa.

(2) *Reasons for the existence of the Board of Relief.* The synod in 1759 obtained a charter from the Province of Pennsylvania for a corporation to make provision for "Poor and Distressed Presbyterian Ministers and Poor and Distressed Widows and Children of Presbyterian Ministers," and assessments were made upon the ministers to raise money for carrying out the intent of the charter.

For ninety years this plan was tried, but it proved a failure because many ministers could not pay their assessments.

The General Assemblies of the Old and New School Churches took up the matter of providing for ministers and their families who were left without means of support.

In 1876 the General Assembly organized the Board of Relief, and it obtained a charter, October 21, 1876, under the title of "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

(3) *Object.* "The purpose for which this corporation is formed is to receive, hold, and disburse such real and personal estate as may be given to it for the relief and support of disabled ministers and the needy widows and orphans of deceased ministers of the said Church."

(4) *Work.* The Board now has over nine hundred ministers' families represented on its roll of annuitants.

(5) *The good accomplished.* For the year ending March 31, 1904, we have had the following upon the roll: Three hundred and eighty-eight ministers, four hundred and eighty-two widows, three orphan families, seven women missionaries, one medical missionary, one

widow of a medical missionary, and thirteen guests at the Merriam Home, at Newton, N. J. We have one hundred and sixty-four ministers on the honorably retired roll of the Board, whose average age is seventy-six, and who have preached the gospel an average each of forty-four years.

This is the grand, Christlike work the Board is doing year by year. Does anyone begrudge the small annuities paid to these families, which amount to only from one hundred and fifty dollars to three hundred dollars a year? How do families without any house or income live upon these small annuities?

(6) *Principle of fairness.* It is held as a fundamental principle that *the church is bound to furnish her ministers a living as long as they live.* Ministers spend a large amount of money in securing an education, and they practically give all this money and their services to the church, and the church does not allow them to turn aside from their legitimate work to be money-makers; she is therefore bound by every sense of honor and fairness to give them a living, not only while in active service, but also when disabled from service, and also to care for their families when they are called away.

(7) *Constitution of the Board.* The Board consists of twelve members besides the Corresponding Secretary and the Treasurer. Two thirds of the members are appointed each year by the General Assembly.

II. The Board of Missions for Freedmen.

By E. P. Cowan, D. D.

(1) *Office.* Room 513 Bessemer Building, Sixth Street, Pittsburgh, Pa.

(2) *When established.* The General Assembly of the Presbyterian Church just at the close of the Civil War in 1865, appointed a Committee to look after the education and evangelization of the then recently emancipated negroes in the South. This General Assembly met in Pittsburgh, and the Committee appointed was located in Pittsburgh. The Committee was continued from year to year, and in 1882 became incorporated as a Board.

(3) *Object.* The object of this Board has been to give the negroes of the South a pure and simple gospel, and a practical Christian education, profitable for the life that now is as well as that which is to come.

(4) *Constitution.* The Freedmen's Board consists of fifteen members: eight ministers and seven ruling elders.

(5) *Lines of work.* The work of the Board is to build schoolhouses, workshops, academies, seminaries, colleges, churches, and manses. The Board buys farms, maintains boarding schools, parochial schools, and Sunday schools. The Board educates young men for the ministry, sends out evangelists, supports pastors, and does whatever else is deemed necessary for the evangelization and true advancement of the race.

(6) *Now helping.* The Board is now helping to support two hundred and eleven ministers, in charge of three hundred and thirty-seven churches and missions, having twenty-one thousand church members and twenty thousand Sunday-school pupils.

The Board is also maintaining ninety-one schools, including one large university, five large female seminaries, twelve co-educational boarding schools, besides over seventy other smaller schools employing over three hundred teachers and containing nearly twelve thousand pupils.

The work of the Board finds its justification in the command of our common Lord, to go into all the world and preach the gospel to every creature.

III. The College Board.

(1) *Office.* 156 Fifth Avenue, New York City, N. Y.

The name of the Board of Aid for Colleges and Academies was changed by the last General Assembly, and its sphere of operations was enlarged to include the entire country.

(2) *Lines of work.*

(a) It helps colleges toward self-support by giving minimum assistance; toward Christian scholarship by systematic Bible study.

(b) It stimulates growing communities to foundations for Christian education by conditional offers of aid; to safe undertakings, and to wise methods by experienced counsel.

(c) It secures to our church young people—equipped for effective service and consecrated to it—educational institutions of rapidly increasing usefulness.

(d) It offers opportunity to givers to promote this fundamental work by small or great gifts; to secure to our church properties of enormous value for investment of moderate sums.

(3) *Month for offerings,* February.

(4) *Education Day.* "The Sunday nearest the day of prayer for schools and colleges." (January.)

(5) *Aims.* The province of the Board is:—

(a) To awaken interest, diffuse information, and stimulate prayer in behalf of the cause with which it is charged.

(b) To coöperate with colleges, which come into relations with the Board, in securing endowment for them.

(c) To coöperate with local agencies in determining sites for new colleges.

(d) To decide what colleges shall be given annual help for current expenses.

IV. Permanent Committees of the Church.

(1) *The General Assembly's Special Committee on Systematic Beneficence.* The special design of this Committee is to develop the beneficence of the church to the end:—

(a) That every member of every church may contribute regularly to the great missionary and benevolent work of the church as represented by our eight Boards.

(b) That giving, as truly as praise and prayer, be made a part of the public worship of the Lord's day in every church.

(c) That every Christian should be a proportional giver—giving as "God hath prospered him."

(2) *Committee on Temperance.*

(a) The Presbyterian Church regards intemperance as an evil so extraordinary in character as to demand specific and organized resistance.

(b) This Committee is to seek organization for temperance work by synods, presbyteries, and sessions, and to promote work by women's societies, young people's societies, Sunday schools, etc.

(c) The Presbyterian Woman's Temperance Association has been organized auxiliary to the Permanent Committee.

(3) *The Assembly Herald.* This magazine is the sole official organ of the Presbyterian Church. It is issued monthly, publishes missionary news items, statements from the secretaries of all the eight Boards, correspondence from mission fields, and articles from prominent Presbyterians, both clerical and lay, on matters relative to the work of the Boards and Permanent Committees.

LESSON VIII

YOUNG PEOPLE'S SOCIETIES

I. History. For many years pastors and others interested in the welfare of the youth of the church have organized their young people into societies of various kinds. Such societies, therefore, are not new inventions. Within the last twenty-five years, however, there has been a remarkable growth not only in the number of young people's societies, but in the thorough lines of their organization, in their enthusiasm, and in the public interest in their work. The development of these societies is one of the remarkable events in the recent history of the church. This movement can be traced, in a large degree, to the organization and conduct of the Christian Endeavor Society by the Rev. Dr. F. E. Clark, in Williston Church, Portland, Me., February 2, 1881.

II. Results of the Organization of Young People's Societies.

(1) *The youth of the church have been stirred up as never before* to an intelligent and practical interest in matters relating to Christ's kingdom.

(2) *The ingenuity of the young people in seeking out spheres of usefulness is remarkable.*

(3) *The energy, earnestness, and consecration of the young people in working for Christ and the church are worthy of all praise.*

III. Duties of the Church to the Young People's Societies. The church

(1) *Should appreciate their importance.*

(2) *Should become acquainted with their principles and methods.*

(3) *Should pray for their members and their interests.*

(4) *Should keep in vital touch and sympathy with them.*

(5) *Should instruct their members in those principles adopted for their guidance.*

IV. Relation of Presbyterian Young People's Societies to the Presbyterian Church.

The General Assembly has adopted principles for the guidance of all Presbyterian Young People's Societies. Among these principles are:—

(1) *Loyalty to Christ.*

(2) *Loyalty to the church at large.* The loyalty should be expressed by sympathy with, and actual coöperation in, all the work of the Presbyterian Church.

(3) *Loyalty to the pastor and session.*

(4) *Loyalty to the presbytery, the synod, and the General Assembly.*

Every Presbyterian Young People's Society sustains important relations to every other society in the presbytery and synod to which it belongs. These societies should be acquainted with all similar societies in the presbytery and synod; with them they should be united in Christian life, prayer, and effort.

The General Assembly has appointed a Permanent Committee on Young People's Societies. Among the resolutions adopted is this: "That each presbytery appoint a 'Committee on Young People's Societies,' whose duty it shall be to aid all Young People's Societies in the presbytery, to stimulate them to active service and to organize them into Presbyterial Unions, where practicable, and to report a summary of their work to the presbytery."

Similar resolutions were passed concerning the work of the Young People's Societies, in the synod and in the General Assembly.

Note

Every society should pursue "The Christian Study Course" prepared by the General Assembly's Permanent Committee on Young People's Societies, approved by the General Assembly, and recommended for study in the church.

THIRD TERM—PART II

SIX LESSONS ON THE CHURCH AT WORK IN THE SUNDAY SCHOOL

Lesson IX. What is it to be a Christian?
X. Duties of Church Members.
XI. Developing a Missionary Spirit.
XII. Systematic Giving.
XIII. Practical Work for Temperance.
XIV. Promoting Sabbath Observance.

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LESSON IX

WHAT IS IT TO BE A CHRISTIAN?

I. Origin of the Term. The original meaning has been somewhat obscured through long and general usage. The word in the plural—*Christianoi*—means literally "followers of Christ." The word itself is used only three times in the Bible (Acts 11:26; 26:28; I Peter 4:16). The opponents of Christians coined the word.

II. Its Meaning. A Christian is Christ's man. It signifies his ownership; the disciple's love, trust, loyalty, imitation. The Christian belongs to Jesus Christ. He has yielded himself to Christ, has dedicated to him all his faculties and powers. He is a member of Christ, not just of the church, but of Christ himself, having by the Holy Spirit (II Cor. 5:17; I John 5:12) been ingrafted into him.

III. Bible Terms for Christians. The followers of Christ are called various names in the Bible. These tell what one ought to be who is a Christian:—

(1) *Believers.* A Christian is a man of faith. He places his trust, confidence, and hope in Jesus Christ as the Way, the Truth, the Life, the Saviour of men (John 1:12; 14:1; Acts 5:14; 13:39).

(2) *Brethren.* A Christian belongs to a great family, wherein the idea of fraternity prevails. Christian is our family name (Eph. 3:15). Men often pride themselves on their name. The Christian can point to nobler ancestral deeds, to greater endurance, to holier heroism, and to a more glorious history than any other in the world.

(3) *Disciples.* A Christian is a learner, a student of Christ, the great Teacher. The church is a school. Disciples follow Christ, and learn by association and imitation. Disciple is the usual name of Christians in the Bible. It is used more than one hundred and fifty times.

(4) *Doers.* This suggestive title is given in James 1:22, and many passages emphasize the idea. "Men who do something" is a favorite modern phrase.

(5) *Servants.* Our Lord applies this name to his disciples and refers to it in his parables and teachings (Matt. 22:3; Luke 12:37; 17:10). Paul frequently calls himself "a servant of Christ."

(6) *Saints.* The meaning is, separated from the world, and consecrated to Christ. The Christian does not need to stand aloof from the world, to shut himself up in a cell or monastery, or to retire into the desert or wilderness. He lives a life of holiness amid unholy surroundings, and carries the spirit of Christ into every department of life and service. The Scripture passages referring to Christians as saints, are illuminating and inspiring.

(7) *Friends.* Our Lord also spoke of his followers as "my friends."

IV. How to become a Christian. Conscious belief is necessary; the acceptance of Jesus Christ as a personal Saviour and Lord. Baptism, as the sign and seal of the covenant, is administered to the children of believing parents, but in the hope that they will later ratify and take upon themselves the vows then made in their behalf. Personal faith and public profession, as a mark of the true Christian, is taught in Mark 16:16.

V. Anointed by the Holy Spirit. The Christian is a new creature. He is partaker of the anointing of Christ, namely, the Holy Spirit (Acts 2:38; I Cor. 12:3; I John 2:20, 27). The Holy Spirit sets Christians in the three-fold office of Christ:—

(1) *As Prophet,* the Christian confesses his name in baptism, public profession of faith, the Lord's Supper, public worship, godly living, and revealing the will of God to others by teaching and Christian work (Matt. 10:33; Luke 12:8; II Tim. 2:3).

(2) *As Priest,* the Christian presents himself a living sacrifice (Ps. 107:22). As Christ gave himself for us, so the Christian presents himself (Rom. 12:1) in body, soul, time, talents, possessions, before the Lord. The doctrine known as the "general priesthood of believers" is a cardinal feature of Protestantism. Peter says, "Ye are a royal priesthood."

(3) *As King,* the Christian is called upon to fight against sin and all evil, and to reign with Christ. The power of sin within the Christian must be broken by grace divine. The heart-kingdom belongs to him; and self-rule becomes a royal act (Prov. 16:32; 25:28). In this world Christians represent Christ; the world comes

to know Christ in the words and acts of Christians. The Christian is a man with a creed and a conscience; he strives for a Christlike character.

LESSON X

DUTIES OF CHURCH MEMBERS

The duties here specified are either taught in the word of God, or are involved in the relationship existing between the church and her members.

The church is spoken of as the body, Christ being the Head (I Cor., ch. 12). Church members are one family (Eph. 3:15). The Scriptures and Christian experience teach that the church is a school, with Christ as the Teacher, a workshop, a beehive of activity.

Churches holding the Presbyterian system of government specify certain duties in the examination of applicants and their reception into the church. Baptism is necessary to membership. There must be the declaration of faith in the articles of the so-called Apostles' Creed. Other questions are: "Do you believe in the Holy Scriptures as the word of God, and accept them as the infallible and supreme rule of faith and conduct? Do you promise to endeavor to lead a consistent Christian life? Do you promise to obey the rules of the church; to contribute to its support, according to ability; to attend its services; and to promote its peace, purity, and welfare, as long as you remain a member?"

To emphasize the several duties, and as an aid to the memory, we may consider them as the A, B, C, etc., of church obligations:—

I. Attend Church. The various ordinances of the church were established by her great Head for the accomplishment of the highest ends. It is the plain duty of every professed follower of Christ to attend the services of the sanctuary. The children of the household will find no place so strengthening as the atmosphere of their spiritual home. Regular attendance upon the Lord's Supper is necessary to renew Christian covenants and to nourish the heart. It is vitally important to form the habit of church attendance (Heb. 10:25).

II. Bring Others. Protestantism has lost the parish system, by which it was possible to know the church relation of all. This

loss makes it the more necessary for church members to use their personal influence to bring others under the sound of the gospel. Everyone can influence others to come to the house of God. Attendance upon the regular services, the Sunday school, and the prayer meeting is necessary, if the Spirit and the word are to have proper effect (Rom. 10:17).

What a widening circle! One's own family and relatives, friends, strangers (John 1:41, 45; 12:20-22). Study well how to succeed in winning others, and in setting others to work (Mark 1:17; Luke 14:23). The principle was inculcated long ago (Deut. 31:12, 13).

III. Contribute to the Support of the Church. The support of the ordinances has been distinctly enjoined or implied under all dispensations of religion. It is not a matter of temporary impulse or inclination. No one should feel satisfied unless he is doing something, according to ability (I Cor. 16:2). The resolution of every member should be that of King David (II Sam. 24:24). The principle of church support is ancient, equitable, and established by God himself (Deut. 16:17). It should be regular, definite, systematic, proportionate, and joyous (II Cor. 9:7).

IV. Exemplify Christ. It is well to remember that both the word of God and the world about us place the same estimate upon Christians as to their relations with Christ. The church member is a follower of Christ. He is called to imitate Christ (John 13:15). He represents Christ. What the world knows of Christ, it learns largely from the lives of Christians. A teacher's life is far more potent than his words. Character is the test and proof of association with Christ (II Kin. 4:9; Acts 4:13; I Cor. 10:11; I Tim. 6:11).

V. Fellowship with Christians. Our creed says: "I believe in . . . the communion of saints." Believers, being members of Christ, are in common, partakers of him and of all his riches and gifts. Young people should find their associates and companions in the church. Gatherings of a Christian character to cultivate and give expression to the social nature should be encouraged. Stress is laid on the duty of cultivating peace and harmony (Ps. 122:6; Rom. 14:19; I John 3:17, 18). The world knows us as disciples by this test (John 13:35). Unity is extolled (Ps. 133:1).

VI. Guard the Good Name of the Church. The great power of the church is in her good name. With it she is irresistible; without it, she is weak and despised. The world strives to damage the church by speaking ill of her members and by magnifying her weaknesses. The good name of the church is a sacred trust committed to the keeping of the church member. It is not wise to tell the world the sins of the church or of church members. Why expose family troubles? Let it be the study of every member to make the church worthy of her good name (Ps. 48: 12).

VII. Have Knowledge. It is the duty of every church member to be able to give a reason for the faith that is in him. To this end, he will study his Bible diligently, regularly, prayerfully. He will listen to the sermons of his pastor, and belong to the Sunday school. He will read the church papers, and follow with interest the extension of God's kingdom in the home and foreign mission fields. He will study the history of his own church, and familiarize himself with the past trials and triumphs. He should also be acquainted with her doctrines, polity, and worship.

VIII. Intercede in Daily Prayer. The duty of prayer, while mentioned last, really deserves first place in the list of duties. With prayer, faithfully performed, other duties become easy and are more likely to be fulfilled. Let prayer be regarded a privilege, a daily calling, the omission of which is a sin (James 5: 16, 20).

LESSON XI

DEVELOPING A MISSIONARY SPIRIT

Missionary passion develops in the soul from the presence of powers and activities that interpret or reflect the mind of Christ. In order to this passion, there are needed:—

I. Clear Vision of the Field (Matt. 13: 38).

(1) *Information must be imparted in a definite and concrete manner.* The mission field must be made real. The gospel itself is made real in the story of the miracles of modern missions, and the pupil should have this as vividly presented to him as possible. One speech a year will not do it.

(2) *The life and atmosphere of the Sunday school must be*

missionary. Under the direction of the missionary committee, at least ten minutes each month should be devoted to the presentation of the missionary cause. Each Sunday school should have a missionary map of the world. Interest in a specific object can be maintained only by specific information.

(3) *The presence of a missionary is a living link.* Facts and figures then carry their motive with them. The imagination is aided by locating the situation on the map, showing pictures of mission houses and native surroundings, with any illustrated articles or curios which may be available. The lives of missionaries and the presentation of the heroic in missions aids in giving a lifelike picture of the great work.

II. Enthusiasm. Knowledge on fire arouses interest. The facts about each country can be illustrated by gems of stories of heathen boys and girls, whose lives have been changed through contact with missionaries. On this subject, Mrs. A. F. Schauffler, New York, says:—

"The secret of all successful work for children in missions is for the leader to be full of enthusiasm and information. Tell over and over again where the money goes and what it accomplishes on the field.

"We never have an extra effort in Olivet unless some class chooses to do something voluntarily. The money is given weekly except the birthday offerings.

"Information is given at the quarterly meetings, and the best speakers possible are secured to make addresses. At the monthly meetings of the managers leaflets, bulletins, and photographs are distributed and curios are shown. Sometimes idols or curios are shown in the primary classes."

III. Effort. Aim constantly to set the children themselves to work, both in the way of acquiring information and in doing something for the cause of missions. A successful superintendent tells how to set the pupils to work:—

"We had, for quite a long while in our church, a Junior Missionary Society, and also a Young Ladies' Society, but we did not reach all the members of the Bible school by these means, and so it was thought best to introduce missions directly into the Bible-school work. This we did by taking monthly topics, giving an equal

place to Home and Foreign Missions. Our studies were prepared by the missionary committee, typewritten and mimeographed, and one week before missionary Sunday a copy was given to every member of the school. They were expected to study carefully the subject, and come prepared on the following Sunday to take it up in the classes at the hour for supplemental work. Then, the closing services of the school were devoted to the topic of the day, and these were made as interesting as possible. We had a missionary map of the world displayed, and I would always refer to some noted saying of the missionary about whom we were studying, and curios would be shown. At the end of each Sunday, questions were appended on the 'study,' and interesting books recommended. We found that in our work this method succeeded in developing the missionary spirit, and there was an eager desire for the books mentioned. We would not simply say that a certain missionary book was in the library, but would tell some incident from it to whet the appetite and arouse interest, that would be enough to cause it to be asked for.

"I believe that if a true missionary spirit is to be developed in the Sunday schools, we must put missionary material before the children in a way that they can get hold of it. If a typewritten or printed book, suitable to the Sunday-school needs, is put into the hands of the scholars, they will study it just as they do the other lesson material for the day; and they will read missionary books, if their curiosity about them is aroused in the proper way."

IV. Methods.*

(1) *Conduct missionary meetings or exercises,* at regular intervals, preferably monthly.

(2) *Organize the Sunday school into a missionary society,* or appoint a strong missionary committee, or superintendent, whose function it will be to direct the general missionary efforts of the Sunday school.

(3) *Encourage habits of systematic and proportionate giving.*

(4) *Secure and circulate missionary libraries suitable for children.*

(5) *Have a training class.* Afford the opportunity to Sunday-school teachers and young people to qualify themselves by means of a training class to give instruction and to keep before the mem-

*Write to your Missionary Boards for literature and more definite suggestions.

bers of their classes the claims of mission fields upon life's service. The teacher, as the leader, has the chief responsibility. Carlyle says: "Let him who would move and convince others, be first moved and convinced himself."

(6) *Pray for missions in the services of the school,* and train the pupils to more real praying for specific things. An occasional prayer meeting, the use of silent prayer, and requests from the desk to pray for certain mission fields, are methods that are most helpful in developing the missionary spirit.

LESSON XII

SYSTEMATIC GIVING

I. Systematic Giving is an Act of Worship. Giving to the cause of Christ is an act of worship. The Scriptures put this beyond question. "Honor Jehovah with thy substance, and with the first-fruits of all thine increase." There is no surer method of manifesting love to Christ and his church. Giving, as an act of worship, brings the divine blessing (I Sam. 2:30; Luke 6:38). A failure to give means loss (Prov. 11:24).

II. Systematic Giving means Proportionate Giving.

(1) *It is the Old Testament plan.* Abraham and Jacob paid tithes. The old law did not stop with tithes, but required also the first born of man and beast, though these could be redeemed by money.

(2) *The New Testament inculcates proportionate giving* on a higher plane. Every person and all property are the Lord's, to be used according to the law of love. Christians use a part of their income for their own support, and a part for benevolence, which includes gifts for the preaching of the gospel in all the world. The proportion for benevolence may vary with the prosperity of the years, but the Bible, reason, and experience favor some definite proportion (Lev. 27:30; Ps. 76:11; I Cor. 16:2).

(3) *The Old Testament rule of a tenth is good to start with.* It may be good for one year, and quite too small for the next year. Love is the law, and God's overflowing gifts the source of supply. On this foundation young Christians should be trained to adopt God's plan of giving—a definite proportion, and a liberal one.

III. Systematic Giving cultivates the Habit of Giving. It is easy to fall into harmful habits, including stinginess, for it lies with the grain to do wrong, but it requires effort to form good habits. This applies to the habit of giving. Experience shows that the best time to begin to form a habit of giving is the first time one's relation to the wants of others is perceived. A child that seeks extra errands to run, or services to render, by which to earn his own money to take to Sunday school, is likely to become a princely giver, when the habit is fixed and resources are increased. Systematic giving is the easiest way to acquire the habit of giving.

Haphazard, intermittent, emotional giving fails to develop Christian character. Hard times, sickness, or loss of position may make the weekly gift a burden, but the habit of giving tides one over, and is a saving grace. The home, the Sunday school, and the first ten years of the child's life are the best places and time to inculcate and form the habit of systematic giving.

IV. Systematic Giving is based on Sound Scriptural Reasons.

(1) *Why should I give?* Because Jesus Christ gave himself for me. It is reasonable that I should give money and life for him (John 10:11; Titus 2:14). Vast treasures of money and lives have been freely given from the time of the Apostles to the present day. For these inherited blessings I ought to show my gratitude by gifts to make the message known to others (Acts 20:35; II Cor. 8:9).

(2) *When should I give?* By weekly giving, I can give more, can better unite giving and worship, and am following an apostolic practice (I Cor. 16:2).

(3) *How much should I give?* The amount I should give is to be based upon Malachi 3:10, and the example of Christ. It is a good plan to make a pledge for a certain amount. It tends to promote a careful study of income and expenses. It leads to prayer for God's blessing on our everyday business. It opens the way for larger giving. God's word abounds in covenants and promises for us (Deut. 15:10; Ps. 76:11; Luke 12:48).

V. Systematic Giving calls for Giving through the Church of One's Choice. So long as denominations exist, it is our duty to be loyal to the church of our choice. Her prosperity is our joy;

her adversity, our grief. We are a part of her, and the world so regards us. If debts are unpaid, it reflects upon us. If her business methods are good, we share the honor. Her work on mission fields is our work, in answer to our prayers. Giving through the church of our choice is better than haphazard giving, because it is more likely to come from right motives and accomplish wise ends. The objects supported are better safeguarded, more certain to survive hard times, easier transmitted to succeeding generations, and in less danger of being diverted to doubtful uses.

VI. Systematic Giving has the Force of Divine Example.

(1) *God gives the earth* (Gen. 1:26; Ps. 115:16).

(2) *God gives life* (Gen. 1:27; Acts 17:25).

(3) *God gives food* (Gen. 1:29; 9:3).

(4) *God gives salvation* (John 3:16; Rom. 8:32).

It is ours to give what we can in return (II Cor. 8:12). Giving our part systematically, there is the assurance of reward (Deut. 15:10; Mark 10:21; Luke 6:38; 12:33; Acts 10:31).

LESSON XIII

PRACTICAL WORK FOR TEMPERANCE

Better emphasize the positive than the negative. Therefore

I. Speak of Encouragements to Temperance Work. There is a natural tendency to hold up to the mind the evil of intemperance. The incredible amount of money expended for alcoholic beverages annually, the number and power of saloons, the multitude of people who drink, and the sad results of intemperance, are so evident that many a Christian worker is discouraged and has little hope of accomplishing anything. But God can overthrow the evil, and will, in his own good time. The world's view on the temperance question and the world's customs in regard to drinking spirituous liquors have radically changed. Dr. Crafts says:—

"In my lifetime (and I am not by any means an old man yet) FIVE giant evils that men said were here to stay, have been put down, and two more are so nearly accomplished that we may almost say SEVEN great reforms have been effected. Slavery, dueling, the lottery, the spoils system (civil service reform), and polygamy,

have been blotted out of the land; while the secret ballot, doing away with the selling of votes, and temperance instruction in the public schools, teaching the children and youth the evil and poisonous effects of the use of alcohol, have been adopted in all the states of the Union."

(1) *Scientific temperance instruction* is now given in the public schools of our land.

(2) *Fifty-one per cent of the employers* of this country are requiring total abstinence of their employees when on duty; an increasing number when off duty, also.

(3) *Insurance companies* emphasize in their contracts the value of sobriety.

(4) *The Christian Church,* the various temperance organizations, and an army of patriots and philanthropists are diligently at work.

II. Inculcate Correct Temperance Teaching.

(1) *The best time and places to do this,* is with the young in the home and Sunday school. "An ounce of prevention is worth a pound of cure." Center instruction about the quarterly lesson on temperance. Emphasize the scriptural basis of temperance (Prov. 23: 31; Isa. 5: 11; Rom. 14: 21; I Cor. 6: 10; 9: 25; Gal. 5: 19-21; Eph. 5: 18). Athletics is having its sway just at present. Temperance teaches the truth that total abstinence from drink contributes to health. Teach the growing boy to say:—

"God gave me this good body
To grow both strong and tall,
Tobacco helps to spoil it
And so does alcohol.
Into my mouth they shall not go;
When tempted, I shall answer 'No.'"

(2) *A variety of plans* should be used in teaching temperance.

III. Advocate the Use of the Pledge.

(1) *The covenant idea* underlies all social conditions, commerce, business life, and Christianity. He who objects to a pledge or a promise is blind to the fact that pledges and promises condition every step of progress in civil and religious life.

(2) *Experience shows* that a total abstinence pledge is a sound educational method with children and young people. Temperance bands are helpful. The class organization affords an effective method of pledge taking.

(3) *One of the best temperance pledges* is the "Clover Leaf" pledge:—

"We the undersigned, do agree, God being our helper, to abstain from all alcoholic drinks as a beverage."

The suggestive emblem of the card is a three-leaved clover with the text: "He that winneth souls is wise." The first signer of the pledge writes his name on the stem of the clover leaf, and agrees to find three other signers for the leaf, and each leaf signer receives a card, signs his name on the stem of the clover, and in turn continues the work of securing three other signers; and thus practical temperance work can be carried on, and indefinitely continued; a splendid plan for use in a Sunday-school class. The triplicate signers become virtually a little band of workers, for boys and girls having the irrepressible desire to do something, are thus afforded an outlet in securing the signatures of their companions. Children are in the age of emulation and approbation. This "Clover Leaf" pledge carries with it the idea that others are approving of their course, and leads them to secure the largest possible number of signers within the circle of their influence.

(4) *Some schools use a "Temperance Roll of Honor."* A family or class pledge is a splendid shield against temptation. The signing of a temperance pledge is not a confession of weakness, or lack of courage. It is heroic to anchor to a principle which not only helps the man who has taken the stand, but his friends who are influenced by his courage and faithfulness. The signer of a temperance pledge declares that he will be his own master. The strongest ground for total abstinence and pledge taking is the position of St. Paul (Rom. 14:21). Abstinence because of God's command, and for our brother's sake (I Cor. 8:13).

IV. Study the Literature on Temperance. Every effort to secure total abstinence pledges should be preceded by strong and effective temperance teaching. Literature on the subject is abundant. The Publication Board of your church can furnish you the best of material. The catalogues of the National Temperance Society and

Publication House, 58 Reed Street, New York, and the Young Women's Christian Temperance Union, The Temple, Chicago, Ill., touches upon every phase of the subject.

LESSON XIV

PROMOTING SABBATH OBSERVANCE

In order to promote Sabbath observance, Christian workers should:—

I. Emphasize the Nature and Meaning of the Lord's Day.

(1) *God appointed it.* It rests not upon custom, nor yet upon church law, but upon the divine command (Ex. 20:8). Only on this divine basis can it stand forever. The civil law recognizes the Lord's day, but only from the standpoint of cessation from labor. As the law may forbid me to work more than ten hours a day, it may forbid me to work more than six days in seven.

(2) *The Sabbath is for the whole human family.* This is evident from its early institution in Eden (Gen. 2:3). Noah observed a septenary division of time (Gen. 8:10, 12), Jacob also (Gen. 29:27), and the Hebrews two hundred and fifty years afterwards (Ex. 16:22, 30); at Sinai God simply said, "Remember the sabbath day," as a duty already known to his people.

(3) *The Sabbath was not a Jewish ceremonial,* "like their feasts and tithes," nor a national institution, "like their cities of refuge and boundaries." Christianity did not set the Sabbath aside. We commonly speak of a change of the day from the seventh to the first, but it is to be remembered that the exact day of the week is only an accidental element. The seventh day commemorated God's work of creation and his blessed rest, as well as the deliverance from Egypt (Deut. 5:15). The early church changed it to the first day to commemorate the greater new creation of Christ, his blessed resurrection, and our eternal redemption from sin; but the unchangeable moral substance of the command remains, namely, the seventh part of time shall be kept holy unto the Lord.

(4) *The hour of the beginning of the Sabbath has been changed from evening to midnight.* Christianity has given us a new day and a new name—"The Lord's day" (Rev. 1:10).

II. Emphasize the Lord's Day as a Rest Day.

(1) *It commemorates the finished works of creation and redemption,* and it lays stress upon cessation from labor.

(2) *The law of nature requires man to use the seventh part of his time in resting and refreshing his body.* A rest day is a physical necessity.

(3) *The civil law protects the Lord's day* by declaring what shall not be done, and leaving the divine law in the individual conscience to say what shall be done. The state does this by divine right. Our country is neither infidel, Mohammedan, Jewish, nor sectarian, but Christian; the Lord's day is the ancient, commonly accepted day of rest; therefore the state protects the Lord's day as a public good, necessary to the physical and moral health of society.

(4) *The "liberty of rest for each" demands "a law of rest for all."* The stopping of Sunday work includes the prevention of Sunday amusements. The state forbids Sunday amusements, not as sinful, but as harmful, because:—

(a) They require work and lead to more and more labor.

(b) They "mean business," the sale of amusements being a prominent branch of trade.

(c) They also interfere with the quiet which the people need and require one day in the week.

(d) By breaking the moral law in the middle they promote vice and crime. Work and amusement on the Lord's day mean the decay of religion and the demoralization of the people. The European Sunday proves this.

III. Emphasize the Lord's Day as a Home Day. The two surviving institutions of Eden are the family and the Sabbath—the home and the home day. Laws against Sunday work, therefore, are consistent with liberty, in fact, essential to it, in the same way as other laws are for the protection of the home. Books which have an ideal should be put in the way of the eager young minds. Parents should reserve some part of the Sunday for intercourse with, and the instruction of, their children. They should make Sunday a delight.

IV. Emphasize the Lord's Day as a Day of Worship. The true way to rest the body is to refresh the soul. Public worship, the preaching and teaching of the word, the use of the sacraments,

private worship, prayer and meditation, the use of the Bible, church papers, and suitable books are very helpful. Give children the home feeling in the house of God. Teach loving reverence for the place and the Book.

V. Day of doing Good.

(1) *The purpose of the Sabbath* is revealed in that great statement of God's law in Isaiah 58: 13, 14, namely, to wean us from selfishness; a purpose that calls for the suspension of selfish plans, no less than selfish work. Here is the reason why the Christian patriot should condemn and avoid Sunday amusements.

(2) *Christ's example* teaches us to keep the Lord's day by doing good. The Sabbaths of Jesus, crowded as they were with miracles and acts of helpfulness, are in harmony with his word. "It is lawful" (that is, it is the law) "to do good on the sabbath day."

By making one day preëminently a day of unselfish activity, we are to learn how to make all days unselfish, even those in which we work for gain.

Children should be taught to find ways of helpfulness. Observance of the Lord's day should develop the habit of thinking of the higher life, and of making others happier and better.